

THE
SINCERE
CONVERT,

DISCOVERING
THE PAUCITY

OF
TRUE BELIEVERS

AND

The great difficultie of
Saving Conversion.

Newly corrected and amended.

By THO: SHEPHEARD sometimes
of Immanuel Colledge in Cambridge.



MATTH. 19. 30.

Many that are first, shall be last, and
the last shall be first.



EDINBURGH

Printed by GIDEON LITHGOW

Anno Dom 1647.



12. MAR. 1955

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To the Christian Reader.

IN these evil and perillous times
God hath not left us without some
choise mercies. Our sins abound,
and his mercies superabound. The
Lord might justly have spoken those words of
death against us, which of old he did against
the Jewes; I have taken away my peace
from this people, loving kindnesse, and mer-
cies, which had he pulled from us, we had had
cause enough to mourne with Rachel, and to
refuse comfort; for all our happinesse lyes
wrapt up in peace, loving kindnesse & mercies.
But God is yet good unto Israel, he commands
deliverances for Jacob, he over-rules all the
power of darknesse, and tels the sons of Belial,
(men of corrupt mindes and cursed practises)
that they shall proceed no further, but that
their folly shall be manifest unto all. He
makes all enemies all devils, all creatures, to
further his owne glory, and the good of his pe-
culiar people. When times are naught

To the Reader.

*Isay 26. dangerous he saith, Come my people, enter in-
to thy chamber, & shut thy doors about thee,
hide thy selfe as it were for a little moment
till the indignation be overpast. If troubles
Isay 43. threaten life, he saith: When thou passest
through the waters I will be with thee, and
through the rivers they shall not overflow
thee, when thou walkest through the fire,
thou shalt not be burnt, neither shall the
flames kindle upon thee; for I am the Lord
thy God, &c. When enemies are incensed;
Isay 41. feare and sorrowes multiplied, he saith. Fear
thou not, for I am with thee, be not dismaied;
for I am thy God, I will strengthen thee, I
will help thee, yea, I will uphold thee with
the right hand of my righteousnesse. Be-
hold, all they that were incensed against
thee, shall be ashamed and confounded, they
shal be as nothing, and they that strive with
thee shall perish. Such words of comfort and
life doth God speak unto his. And among other
mercies he stirreth up the spirits of his ser-
vants to write many precious truths and tra-
states to further the everlasting good of his be-
loved ones. If the bottomlesse pit be open:
and smoake rise thence, to darken the aire,
Rev. 9. 2. and obscure the way of the Saints; Heaven
Rev. 11. 19 also is opened, and there are lightnings, and
voices, to enlighten their spirits, and direct
their paths. Had ever any age such lightnings*

To the Reader.

as we have? Did ever any speak since Christ and his apostles as men now speak! Wee may truly and safely say of our Divines and writers. The voice of God, and not of man: Such abundance of the spirit hath God poured into some men, that it is not they, but the spirit of the Father that speakes in them.

What infinite cause hath this age to acknowledge the unspeakable mercy of God in affording us such plenty of spirituall tractates full of Divine, necessary and conscience searching truths, yea, precious soule-comforting, and soule improving truths? Such whereby Head, heart, and soul-cheating errors are discovered and prevented; such as soundly distinguish true grace from all seemings and paintings: No time, no Nation exceeds us herein; and shall we that abound in truths be penurious in praises?

Consider Reader, whether spirituall truths be not worthy of the choicest prayses. Every divine truth is one of Gods eternall thoughts, it's heaven-borne, and beares the image of the most high. Truth is the glory of the whole sacred Trinity: Hence the Spirit is called Truth. 1 Joh: 5. 6. Christ is called Truth. Job. 14. 6. and God himselfe is said to be the God of Truth: Deut. 32, 4. It is so delightful to him, that his eyes are ever upon the Truth. Jer. 5. 1. and when the onely mi-

To the Reader.

God would have men make a purchase, hee counsels them to buy the Truth. And it is not good counsel, is it not a good purchase? Can you bestow your paines, or lay out your money better? If you be dead in sinnes and trespasses, Truth is the seed of a new life, of a heavenly birth. James 1. 18. If you be in any bondage, Truth can make you free. Joh. 8. 32. If compassed about with enemies, Truth can shield thee, Psal. 91. 4. If thou be full of filthy thoughts and lusts, or any impurities, the Truth can sanctifie you. John 17. 17. If darknesse and faintnesse possesse your soules, Truth is lumen & papulum animæ, the light and life of the soule, Psal. 119. 105.

Let us then advance our thoughts of Truth, and rate it above all sublunarie things, and buy it though it cost us all: it is no Simony; It is not too dear, you cannot overvalue Truth. It is sister to the Peace of God which passeth all understanding: See how God himselfe estimates his word and truth. Psal. 138. 2. Thou hast magnified thy word above all thy Name. Whatsoever God is known by besides his Word, is beneath his Word. Take the whole Creation which is Gods Name in the greatest letters, it's nothing to his Word and Truth. Therefore Christ tells the Pharisees, it is easier for heaven and earth to passe, then one tittle of the Law to faile. If the least Iod or
Tittle

To the Reader.

Tittle of the Law bee prized by God above all the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, and settle it as a Law upon our hearts, that we can never overprize or yeeld sufficient praise for any truth.

Men can praise God for the blessing of the field, the seas, the wombe, and of their shops; but where is the man that praises God for this blessing of blessings, for Truth, for good Bookes, and heavenly Treatises. Men seldom purposely lift up their hearts, and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good books you have mans labour, and Gods truths. The tribute of thanks is due for both, that God enables mento so great labours, and that hee convoyes such precious treasure through earthen vessels. David thought it his dutie to praise God for Truth. Psal. 143. 2. and hath left it upen record for our imitation. He saw such excellency, and found so much sweet gain by Truth, that he must break out into praises for it.

Reader give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learne to turne thy prejudices unto praises, and prove what will bee the fruit of honouring and praising God for Truths dispensed.

To the Reader

perceived by his faithful Servants. **L**et
this be a chiefe way to keep **T**ru
us. If truths be not received w
of them, and God honoured for
ly strong delusions come, and **T**ru
fer or fly, God hath made good t
Jeremie, he hath revealed to us
peace and truth, and we t
have forfeited both. Our peace
who can promise himself w
shall be truth and peace in my
may faile thee, but let not
Christian may and should say
King; there shall be Truth
Peace and truth. I will so farr
as to receive the love of it. In
by faith, hold it forth by practi
daylie for it, and venture
so did the Martyers, whose me
and whose reward is great. Li
ing for truth, then with truth
must suffice or can die, better us
Truth, then out-live it.

But that Truth may live
truth, let us magnifie God mu
his word and good bookes
Some probably may say, it's
God for his word. other
Wilt thou praise God for the sea
full for the rivers and springs

To the Reader.

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To the Reader.

pensed by his faithful Servants. Let me tel thee, this is a chiefe way to keep Truth still amongst us. If truths be not received with the love of them, and God honoured for them, presently strong delusions come, and Truth must suffer or fly, God hath made good that promise in Jeremie, he hath revealed to us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with Hezekiah, there shall be truth and peace in my dayes, Peace may faile thee, but let not truth. Every good Christian may and should say with the good King; there shall be Truth in my dayes, if not Peace and truth. I will so farre honour truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practise, praise God daylie for it, and venture all in defence of it; so did the Martyrs, whose memorie is sweet, and whose reward is great. It is better suffering for truth, then with truth: yet if Truth must suffer or can die, better it is to dye with Truth, then out-live it.

*But that Truth may live, and wee live by truth, let us magnifie God much for truth, for his word and good bookes that spring thence. Some probably may say, it's enough to praise God for his word, other bookes are not tant? Wilt thou praise God for the sea, & be unthankfull for the rivers and springs? Wilt thou lift
up*

To the Reader.

up thy voice for the great waters, and be silent for the silver drops and showers; If the former raine affect thee bee not ingratefull for the latter. God would have men to value his servants, and praise him for their labours.

But they have errors in them.

Be it so, shall we refuse to praise God for the Flowers and the corne, because there bee some weeds in the garden, and thistles in the field? Prejudice not thy selfe, buy, reade, take thy delight, here is a garden without weeds, a corne field without either Cockle or darnell, thorne or thistle. Art thou a Sincere Convert, here are truths sureable, solide and wholesome, thou maiest feed and feast without feare.

The Author is one of singular piety, inward acquaintance with God, skild in the deceits of mens hearts, able to enlighten the darke corners of the little world, and to give satisfaction to staggering spirits. His worke needs not the purple of anothers commendation to adorne it. But because custome, not necessity, for it's truths prerogative to travell without a passport) I say, because Custome causeth Truth to crave and to carry Epistles Commendatory; know that the worke is weighty, quick and spirituall, and if thine eye be single in perusing it, thou shall finde many precious soule-searching, soule-quickning, and soule-enriching truths in it: yea, be so warned
and

To the Reader.

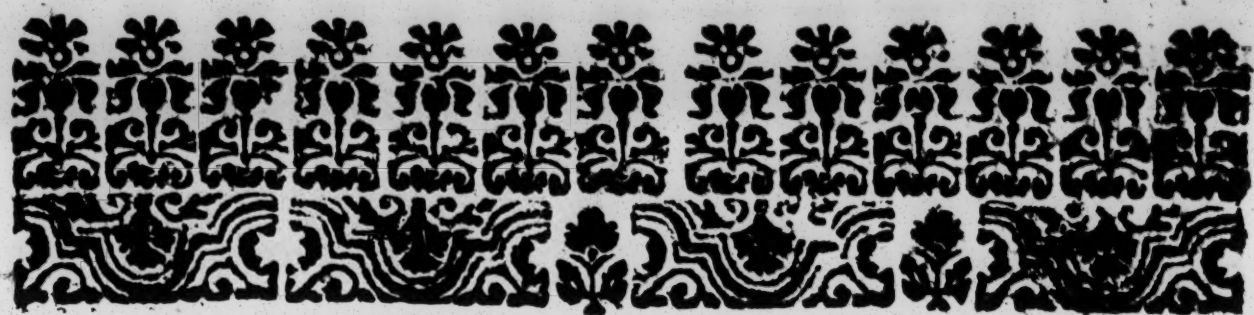
and awakened, as that thou canst not but blesse God for the man and matter, unlesse thou bee possesst with a dumbe devill.

To conclude, Christian Reader, take heed of unthankfulnessse; spirituall mercies should have the quickest and fullest praises. Such is this worke, thou foresawest it not, thou contributedst nothing to the birth of it; It's a preventing mercy. By it and other, of the same nature, God hath made knowledge to abound, the waters of the sanctuary are daily increased and growne deep. Let not the waters of the Sanctuary put out the fire of the Sanctuary. If there be no praise, there is no fire. If thy head be like a winters Sun full of light, and heart like a winters earth without fruit, feare lest thy light end in utter darknesse, and the tree of knowledge deprive thee of the tree of life. The Lord grant thou mayest finde such benefite by this worke, as that thy heart may bee ravished with truth, and raised to praise God to purpose, and made to pray; Lord still send forth thy light and truth, that they may lead us. So prays.

Thine in Christ.

W. Greenhill.

Am
cl



An Introduction to the Worke.



He knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods Principles pull down Satans false Principles set up in mens heads, loved and beloved with mens hearts, and defended by their Tongues whilest strong holds remaine unshaken, the Lord Jesus is kept off from conquering of the soule.

Now Spirituall Truths are either such, as tend to enlarge the understanding, or such as may worke chiefly upon the affections. I passe by (in this knowing age) the first of these, and (being among a people whose hearts are hard enough) I being with the latter sort : For the Understanding, although it may literally, yet it never savingly entertaines any truth, untill the Affections be therewith smitten and wrought upon.

I shall therefore here prosecute the unfolding of these Divine principles,

First, that there is one most glorious God,

Secondly, that this God made all mankinde at first in Adam in a most glorious estate.

Thirdly, that all mankinde are now fallen from that estate, into a bottomlesse gulf of sin and miserie;

Fourthly,

The Table:

Fourthly, that the Lord Jesus Christ is the *onely* meanes of Redemption out of this estate.

Fifthly, that those that are saved out of this wofull estate by Christ are *verie few*, and these few are saved by much difficulty.

Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves*: either,

1 By reason of their bloody *Ignorance*, they know not their miserie: or

2 By reason of their *Carnall security*, they feel not, they groane not under their sinne and miserie.

3 By reason of their *Carnall confidence*, they seek to help themselves out of their miserie by their own dueties, when they see or feel it: or

4 By reason of their *false faith* whereby they catch hold upon and trust unto the merits of Christ too soon, when they see and feel they cannot help themselves.

The



THE
SINCERE
CONVERT.

CHAPTER. I.

There is one most Glorious God:

EXOD. 33.18.

I beseech thee, shew mee thy Glorie?



His is the first Divine Truth, And there are these two parts considerable in it.

1. That there is a God.
2. That this God is *most Glorious*.

I will begin with the first part, and prove (omitting many philosophicall arguments) that there is a God, a *true God*: for every nation almost in the world, untill Christs coming, had a severall God. Some worshipped the *sun*, some the *Moone*, called by *Ezechiel* the *Queen of Heaven*, which some made Cakes unto: Some the *whole heavens*, as some worshipped the *fire*, some the *bruit beasts*, some *Baal*, *lib. 1.* some *Moloch*. The Romans (saith *Varro*) had *Nine* *hundred* gods: who imprisoning the life of *man* *there*

Hist.

Rom. 11

ture, were given up to sinnes against nature, either to worship Idols, of mans invention, as the ignorant: or God and Angels in those Idols, as the learned did: but these are all false Gods.

I am now to prove that *there is one true God*, the being of beings, or the first being. Although the proving of this point seemes needlesse, because every man runs with the cry, and saith, *there is a God*; yet few throughly beleieve this point. Many of the children of God, who are best able to know mens hearts, because they only studie their hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The devill will sometimes undermine, and seek to blow up the strongest walls and bulwarks. The light of nature indeed shewes, that there is a God; but how many are there, that by foule sinnes against their conscience, blow out and extinguish almost all the light of nature, and hence though they dare not conclude, because they have some light, though dimme; yet if they saw their heart, they might see it secretly suspect, and question *whether there be a God*: but grant that none questions this truth, yet we that are builders, must not fall to a worke without our maine props and pillars: It may appeare therefore that there is a God, from these grounds.

Grounds
to prove
a God.

First, *From the workes of God*, Rom. 1.20. when we see a stately house, although wee see not the man that built it, although also we know not the time when it was built, yet will wee conclude thus, Surely some wise Artificer hath beene working here: can we when we behold the stately theater of Heaven and Earth conclude,

conclude other, but that the finger, armes, and wisdom of God hath beene here, although we see not him that is invisible, and although we know not the time when he began to build Every creature in heaven and earth is a loud preacher of this Truth: who set those candles, those torches of heaven on the Table; who hung out those lanthornes in heaven to enlighten a darke world? who can make the stature of a man, but one wiser than the stone out of which it is hewen? could any frame a man, but one wiser and greater than man? who taught the birds to builde their nests, and the Bees to set up and order their Common-wealth? who sends the Sun post from one end of heaven to the other, carrying so many thousand blessings to so many thousands of people and kingdomes? what power of man or Angels can make the least pile of grasse, or put life into the least Fly, if once dead. There is therefore a power above all created power, which is God.

Secondly, *From the word of God*, There is such a Majestie stirring, and such secrets revealed in the world, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man*. Hence Calvin undertakes to prove the Scripture to be the word of God, by reason, against all Athiests under heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts

thy heart, can be nothing else but the word of an alseeing God that searcheth the heart.

Againe, that word which quickneth the dead is certainly Gods word, but the word of God ordinarily preached quickneth the dead; it maketh the blind to see, the dumbe to speak, the deaf to heare, the lame to walk, those that never felt their sins to loade them, to mourne, those that never could pray to breath out unutterable grones and sighes for their sins.

3. Thirdly, From the children begotten of God: For we may reade in mens fore-heads, as soone as ever they are borne, the sentence of death; and wee may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous broode of men, are quite changed and made all new; they have new mindes, new opinions, new desires, new ioyes, new sorrowes, new speeches, new prayers, new lives: and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their sins: and whence came this strange change? Is it from themselves? No; For they hated this new life, and these new men once themselves. Is it because they will be credited thereby? No, It is to be hated of Father, Mother, Friends, and maligned every where. Is it out of simplicity, or are their braines grown crazie? they were indeed once fooles, and I can prove them all to be *Solomons fooles*: but even simple men have been known to be more wise for the world, after they have been made new. But lastly, is it now from a slavish feare of hell, which workes this alteration? No-thing

thing lesse; they abhorre to live like slaves in Bridewell, to do all for feare of the whip.

Fourthly, *From Gods Register, or notary, which is in every man; I meane the Conscience of man:* which telleth them there is a God: and although they silence it sometimes, yet in thundertime, or great plague, as *Pharaoh*: or at the day of Death, then they are neere Gods Tribunall, when they acknowledge him clearly. The fearfull terrours of Conscience prove this, which like a Bayliffe arrefts men for their debts; *Ergo*, there is some creditor to set it on; sometimes like a hang-man it torments men, *ergo*, there is some strange Judge that gave it that command: whence arise these dreadfull terrours in men? of *themselves*? No surely, all desire to be in peace, and so to live and sleep in a whole skin: Comes it from *Melancholy*? no, for melancholy comes on by degrees; these terrours of Conscience surprise the soule suddenly at a Sermon, suddenly after the commission of some secret foul sin. Again, Melancholy sadness may be cured by Physick; but many Physicians have given such men over to other Physicians. Melancholy sadness may be borne, but a wounded Spirit who can bear? Thus you see that *there is a God*. But, *who ever saw God*, that every one is bold to affirme that there is a God? Indeed his face was never seen by mortal man, but his back-parts have been seen, are seen, and may be seen by all the world, as hath been proved.

Objection. All things are brought to passe by *Object* second causes.

Ans. I. What though? Is there no Master *Ans.*

in the House, because the servants do all the worke? This great God maintaines state by doing all by the Creatures subjection; yet sometimes we may cry out in beholding some speciall peeces of his administration, here is the finger of God.

2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred; yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his worke. There is a lumber and confusion seemingly among us, let us stay till the day of judgement, and then we shall see infinite wisdom in fitting all this for his owne glory, and for the good of his people.

Object. But if there be a God, why hears he not his peoples prayers? why doth he forget them when they have most need of him?

Ans^r. I answer; *Noahs Dove* returns not presently with an olive-branch of peace in his mouth. Prayers sometime that speed well, returne not presently, for want of company enough to fetch away that abundance of mercie which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

Use 1. This is an use of reproof to all *Atheists* either

either in *opinion* or *practice*.

First in *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thought! Are there any such men? men! nay bealts, nay Devils, nay worse than Devils, for *they beleve and tremble*. Yet *the fool hath said in his heart, there is no God*, Ps. 18. 1. Men that have little heads, little knowledge, without hearts, as scholars sometyms of weak braines, seeing how things come by second causes, though they might beleve their bookes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Politicians are like children alwayes standing on their heads, and shaking their heeles against heaven; these thinke Religion to be but a peece of policie, to keep people in awe: prophane persons desiring to go on in sin, without any ~~re~~ or check for sin, blow out all the light of nature, wishing there were no God to punish, and are willing to suspect that which is not. Those also that have sinned secretly, though not openly against nature, or the light of Conscience: God smit ~~men~~ men for incest, sodomy, self-pollution, with dismall blindnesse. Those also that are notorious worldlings, that look no higher then their barnes, no further then their shops: the world is a pearle in their eye; they cannot see a God.

A discovery of
Atheisme

Lastly, I suspect those men that never found out this thiefe, this sin, that was bred and borne with them, nor saw it in their owne hearts, but there it lies still in some darke corner of their soules to cut their throates; these kind of men sometimes suspect there is no

God : O this is a grievous sin, for if no God, no heaven; no hell; no martyres, no Prophets, no Scriptures. Christ was then an horrible lyar, and an impostor. Other sins wrong and grieve God and wound him, but this sin stabs, the verie heart of God, it strikes at the life, and is as (much as lyes in sinfull man) the death of God : for it saith, *there is no God*.

Secondly, This reproveth Atheists *in practice*, which say there is a God, and question it not but in workes they deny him. He that plucks the King from his throne, is as vile as he that saith he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heapes we may finde in every Corner, that in their practice deny God, men that set up other gods in Gods roome, their *wealth*, their *honour*, their *pleasure*, their *merits*, their *backes*, & *bellies* to be their gods: men that make bold to do that against this true God, which Idolaters dare not doe against their Idoll gods, and that is, continually to wrong this God; Men that speak not for all they want by prayer, nor returne all backe againe to God by praise.

Use 2.

A second use is, *for exhortation*. O labour to see and behold this God. Is there a God, and wilt thou not give him a good look? Oh, passe by all the Rivers, till thou come to the spring head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens, say, Where is that great Builder that made this? when thou hearest of mutations of Kingdomes, say, Where is the Lord of Hosts, the great Captaine of these armies? when thou

thou tastest sweetnesse in the Creature or in Gods ordinances, say, Where is sweetnes it felt, beauty it selfe? where is the sea of these drops, the Sunne of these beames? Oh that men saw this God; its heaven to behold him: thou art then in a corner of hell, that canst not, doest not see him, and yet what is lesse known then God? Me thinks when men hear there is a God about them, they should lye groveling in the durt, because of his glory: If men did see him, they would speak of him; who speakes of God? Nay men cannot speak to God; but as beggers have learned to cant, so, many a man to pray. Oh men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, and God frownes, (which makes the devils to quake;) yet mens hearts shake not, because they see him not.

Use 3. Oh make choise of this God, as thy *Use 3.* God. What though there be a God, if it bee not thy God, what art thou the better? Downe with all thy Idoll gods, and set up this God: If there be any creature that ever did thee any good, that God see not a work for thy good, love that, thinke on that, as thy God. If there be any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to bee thy God. Thou mightest have been borne in *Jaden* and never have heard of this true God, but worshipped the Devil for thy God: Otherfore make choise of him alone to be thy God; give away thy self wholly and for ever to him, and he will give away his whole self everlastingly unto thee. Seek him weeping, and thou

shalt find him. Bind thy selfe by the strongest oathes and bonds in covenant to be his, and he will enter into covenant with thee, and so be thine. *Jer. 40. 5.*

Use 4.

The fourth use is, an use of *Comfort* to them that forsake all for this God, thou hast not lost all for nought; thou hast not cast away substance for shadowes, but shadowes for some-what, *Proverbs 8. 18.* When all comfort is gone, there is a God to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak he is strong, and when frindes are gone, hee will bee a sure one to thee.

Thus much of the first part of this Doctrine, or Divine truth, that *there is a God*: Now it followeth to shew you that this God is a *most glorious God*, and that in foure things hee is glorious.

1. *In his Essence.*
2. *In his Attributes.*
3. *In his Persons.*
4. *In his Workes.*

Gods

Essence.

1. He is glorious in his *Essence*. Now what this glory is, no man or Angel hath, doth, or ever shall know; their cockleshell can never comprehend this sea, he must have the wisdom of God, and so be a God, that comprehendeth the Essence of God; but though it cannot be comprehended, what it is, yet it may be apprehended, that it is incomprehensible and glorious, which makes his glory to be

be the more admired, as we admire the lustre of the Sun the more, in that it is so great wee cannot behold it.

2. *God is glorious in his Attributes*, which are those Divine perfections whereby hee makes himselfe known unto us. Which Attributes are not qualities in God, but natures. Gods *Wisdom* is God himselfe, and Gods *Power* is God himselfe, &c. Neither are they diverse things in God, but they are divers only in regard of our understanding, and in regard of their different effects, on different objects. GOD punishing the wicked is the justice of GOD; God compassionating the miserable is the mercy of God.

2.

Now the Attributes of God, omitting curious divisions, are these.

1. He is *a Spirit*, or a spirituall God, *John* 4. 24. therefore abhorres all worship and all duties performed without the influence of the Spirit; as to confesse thy sinnes without shame or sorrow, and to say the Lords Prayer without understanding, to heare the word that thou mayest onely know more, and not that thou mayest be affected more; Oh these carcasses of holy duties are most odious sacrifices before God.

An explanation of Gods Attributes.

I.

2. He is *a living God*, whereby he liveth of himselfe, and gives life to all other things. Away then with thy dead heart to this principall of life to quicken thee, that his mighty power may plucke thee out of thy sepulchre, unloose thy grave locks that so thou mayest live.

2.

3. He is an *infinite God*, whereby he is with-

3.

out limits of being, 2. *Cbro* 6. 18. Horrible then is the least sin that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angrie: thou halt infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4. He is an *Eternall God*, without beginning or end of being, *Psal*. 80. 1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. He is an *all-sufficient God*, *Gen*. 17. 1. what lacke you therefore, you that would faine have this God, and the love of this God, but you are loath to take the paines to finde him, or to be at cost to purchase him with the losse of all? Here is infinite, Eternall, present sweetnesse, goodnesse, grace, glory, and mercie to be found in this God. Why post you from mountaine to hill, why spend you your money, your *thoughts, time, endeavours*, on things that satisfie not? Here is thy resting place. Thy cloathes may warme thee, but they cannot feed thee; thy meat may feed thee, but cannot heale thee, thy *Physicke* may heale thee, but cannot maintaine thee, thy money may maintaine thee, but cannot comfort thee, when distresses of Conscience and anguish of heart come upon thee; This God is joy in sadnesse, light in darknesse, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy minde
ever

ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Christall fountaine, thou shalt drinke downe all the refined sweetnesse of all Creatures in heaven and earth, for ever and ever. All the world is now seeking and tyring out, themselves for rest, here onely it can bee found.

6. He is an *omnipotent* God, whereby hee can do what ever he will: yeeld therefore, and stand not out in the sinfull or subtile close maintenance of any one sin against this God so powerfull, who can crush thee at his pleasure.

7. He is an *all-seeing* God: He knowes what possible can be or may be known; approve thy selfe therefore to this God onely in all thy wayes. It's no matter what men say, censure or think of thee. It's no matter what thy fellow Actors in this stage of the world imagine. God is the great Spectator that beholds thee in every place; God is thy spy, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and read aloud in the eares of all the world. Fear to sin therefore in secret, unlesse thou canst finde out some darke hole where the eye of God cannot discern thee. Mourn for thy secret neglect of holy dueties, moorne for thy secret hypocrisie, whoredome, prophanesse, and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seen thee hath not damned thee.

8. Hce

8. He is a *True God*; whereby he meanes to do as he saith. Let every Childe of God therefore know to his comfort, that those things which he hath not under *feelings*, but under a *promise*, shall one day be all made good; and let all wicked men know, what ever threatening *God* hath denounced, whatsoever Arrows are in the bowstring, will one day flye, and hit and strike deepe, and the longer the Lord is a drawing, the deeper wound will Gods arrow, (that is, Gods *threatning*) make.

9. He is an *holy God*: be not ashamed therefore of holinesse, which if it ascend above the common straine of honesty, the blinde and mad world accounts it madnesse, *If the righteous*, that is, those that be most holy be scarcely saved, where shall the ungodly and sinner appeare, 1 Pet. 4. 18. Where? Not before Saints and Angels, for holinesse is their trade: Not before the face of the man Christ Jesus, for holinesse was his *meat and drinke*; Not before the face of a blessed God, for holinesse is his nature; Not in heaven, for no uncleane thing crawles there; they shall never see God, Christ, Saints, Angels, or Heaven to their comfort, that are not holy: wear therefore that as thy crowne now, which will bee thy glory in Heaven, and if this bee *to be vile*, bee more vile.

10.

10. He is a *just and mercifull God*, just in himselfe, and so will punish all sin; mercifull in the face of Christ, and so will punish no sin. A just God against an hard hearted sinner, a mercifull God towards an humble sinner. God is not all Mercy and no justice, nor all Justice and

and no Mercy. Submit to him, his mercy embraceth thee. Resist him, his Justice pursues thee. When a Childe of God is humbled indeed, commonly he makes God a hard-hearted cruell God, loth to help; and saith, can such a sinner be pardoned? a wicked man that was never humbled, makes God a God of clouts, one that (howsoever he speakes heavy words, yet he is a mercifull God, and) will not do as he saith, and hee findes it no difficult worke to beleeve the greatest sin may be pardoned: conceive therefore of him as you have heard.

Thirdly, God is glorious in his *Persons*, which are three; *Father* begetting, *Son* begotten, and the *Holy Ghost* the third person proceeding. Here the *Father* is called the Father of glory, *Eph. 1.* Christ is called the Lord of glory, *1. Cor. 2.* and the Spirit is called the Spirit of glory, *1 Pet. 4.* the Father is glorious in his great worke of *Election*; the Son is glorious in his worke of *Redemption*; the holy Ghost is glorious in his worke of *Application*: the Father is glorious in choosing the House, the Son is glorious in buying the House, the Spirit is glorious in dwelling in the House, that is, the heart of a poore lost sinner.

III.

4. He is glorious in his *Workes*, in his workes of Creation, and in his workes of providence and government: wonder therefore that he should so vouchsafe to looke upon such wormes, such dunghils, such Lepers as we are to provide, protect, to slay his Son, to call, to strive, to waite, to give away himselfe, and all that he is worth unto us; O feare this God when

IV.

when you come before him. People come before God in Prayer, as before their fellowes, or as before an idoll. People tremble not at his voice in the Word. A King or Monarch will be served in state, yet how rudely, how slovenly doe men goe about everie holie duty.

Thus much of the first Principall Head, *that there is one most glorious God*. Now we are to proceed to the second, *viz.*

CHAP. II.

THAT this God made all mankinde at first in a most glorious and happy estate like unto himselfe.

Doct. For the opening of which Assertion I have chosen this Text, *Eccles. 7. 29. God made man righteous*, which clearely demonstrates; That God made all mankinde at first in *Adam*, in a most glorious, happy, and righteous estate; Man when he came first out of Gods mint, shined most glorious. There is a marvellous glory in all Creatures, (the servants and household stufte of man,) therefore there was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come, let us make man in our owne Image*; as though all the Wisedome of the Trinitie should be seen in the Creation of man.

Quest. Wherein did the glory or blessednesse of man appeare?

Answ. In the Impression of Gods Image upon him, *Gen. 1. 26.* Can there be any greater glory for a *Joseph*, for a subject, than to be like his Prince.
What

What was the Image of God?

Quest.
Answ.

The Schoolemen and Father have many curious, (yet not necessary) though difficult questions about this, I will omit all theirs, and tell you onely what is the Apostles judgement *Colos. 3. 20.* out of which this generall description of Gods Image may bee thus gathered.

Eph. 4. 23

“ It is mans perfection of holinesse, resembling Gods admirable holinesse, whereby on-
“ ly man pleaseth God.

The I-
mage of
God in
man.

For, all other inferiour Creatures did carry the workes and footsteps of GODS power, *wisedome, goodnesse*, whereby all these Attributes were seen. Now the most perfect Attributes of God, that is, his *Holinesse*, that hee would have onely appeare in, and be made manifest by *man*, his best inferior creature, as a Kings *wisedome* and bounty appeares in managing the affaires of all his Kingdome; but his Royall, Princely, and most eminent perfections appeare in the face & disposition of his Son, next under him; But more particularly this Image of God appeared in these four particulars.

1. In mans *understanding*: this was like unto Gods. Now GODS Image here chiefly consisted in this particular, *viz.* As God saw himselfe, and beheld his owne infinite endnesse glory and excellency; so man was privy to Gods excellency, and saw God most gloriously; as *Moses*, though a sinfull man, saw him face to face, much more *Adam*, a perfect man: God loving man could doe no lesse than reveale himselfe to man.

I.

2. In his *Affections*: the Image of God chiefly appeared in two things:

First,

First, As God seeing himselfe, loved himselfe, So *Adam* seeing God loved this God, more then the world, more than himself, as Iron put into the fire seems to be nothing but fire: So *Adam* being beloved of God, was turned into a lumpe of love, to love God againe.

Secondly, As God delighted in himself. So did *Adam* delight in God, tooke sweet repose in the bosome of God. Me thinkes I see *Adam* wrapt up in the continuall extasies in having this God.

Prov. 8.

3. In *his Will*: the Image of God chiefly appeared in two things:

3. *First*, As God onely willed himselfe, as his last end: So did *Adam* will God, as his last end, not as man doth now.

Secondly, As God willed nothing but good: So did *Adam* will nothing but good, for Gods Will was *his*.

4.

4. In *his life* Gods Image did appeare thus: that even as God, if hee had assumed mans Nature, would have lived outwardly; So did *Adam*: for God would have lived according to his owne will, Law, and Rule: So did *Adam*. *Adams* body was the Lanthorne through which holinesse like a lampe burning in his heart shined; this was Gods Image; by meanes of which (as it is said in the description) he pleased God; similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures; hence no evil could hurt him; here was no sorrow, no sicknesse, no teares, no feares, no death, no hell, nor ever should have been if there he had stood.

Object.

Objection. How was this estate ours?

Ans^r. As *Christs* righteousness is a *Beleever's* by imputation, though he never performed it himselfe: So *Adams* righteousness and Image was imputed to us and accounted ours; for *Adam* received our Stock or Patrimony to keep it for us, and to convey it to us; Hence he proving Banquerupt, wee lost it. But wee had it in his hands, as an *Orphant* may have a great estate left him, though he never receive one pennie of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

*Object.
Ans^r.*

Here see the horrible nature of sinne, that *Use 1.* pluckes man downe by the eares from his Throne, from his Perfection, though never so great. *Adam* might have pleaded for himselfe, and have said; Although I have sinned, yet it is but one, and the first fault. Lord, behold I am thy first borne: Oh pity my poore posterity, who are for ever undone, if thou forgivest not? Yet see one sin weighs him downe, and all his posterity (as we shall heare) into eternall ruine.

Hence learne, how justly God may require *Use 2.* perfect Obedience to all the Law, of every man, and curse him if he cannot performe it: because man was at first made in such a glorious estate, wherein he had power given him to please God perfectly: God may therefore require this debt of perfect obedience. Now man is broke and in prison; in hell must hee lie for ever; if he cannot pay justice every farthing, because God trusted him with a stock, which if hee had well improved hee might

might have payed all.

Use 3. See what cause every man hath to lament his miserable estate he is now fallen into. For beggars children to live Vagrants and poor, is not so lamentable, as for great Princes children to become such. One never in favour with the Prince grieves not as he doth, that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God; he is now a runagate up & down the earth that was once a Prince, and Lord of all the world. This is one aggravation of the damned's sorrowes; oh the hopes, the meanes, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such *speciall* high favours, now gone, which once they had. It is said, that those that saw the glory of the first Temple, wept when they saw the glory of the second; and how inferior it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all. Oh thinke of the Temple burnt, the glory of G O D now vanished and lost.

Use 4. This speakes comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the blood Royall, and in Christ, are perfectly righteous in him much more, in as much as the righteousness of the second *Adam* exceeds the first, so art thou more happy, more holy in the second *Adam*, than ever the first in himselfe was

was: he might losse all his righteousness, but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou mayest; else not.

This likewise reproveth three sorts of *Use 5.*
people.

1. Such as are ashamed of holinesse. Lord, what times are we fallen into now. The image of God, which was once mens glorie, is now their shame; and sin, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and precisenesse, pryde, hypocrisie, and that whatsoever shewes men may make, they are as bad as the worst, if their finnes were writ in their foreheads. Hence it cometh to passe that many a man, who is almost perswaded to bee a *new man* and to turne over a new leafe, dares not, will not, for shame of the world, enter upon religious courses. What will they thinke of mee then (saith he?) men are ashamed to refuse to drinke healths; and hence maintaine them lawfull. Our gallants are ashamed to stay a mile behinde the fashion: hence they will defend open and naked breasts and strange apparell as things comely; O time servers! that hath some conscience to desire to bee honest and to be reputed so, yet conforme themselves to all companies; if they heare others swear, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and wee must not cast pearles before swine; but the bottome of the
C businessse

A three fold reprehension.

businesse is, they are ashamed to be holy, O fearfull ! Is it a shame to be like God ? O sinfull wretches ? It's a credit to bee any thing but Religious, and with *many* Religion is a shame. I wonder with what face thou darrest pray, or with what looke thou wilt behold the Lord of glory at the last day ; who art ashamed of him now, that will bee admired of all men, angels and devils then ? Dost thou look for wages from Christ ; that art ashamed to own Christ, or to weare his livery.

2. It reproves them that hate holinesse, which is more then to be ashamed of it.

3. It reproves them that content themselves with a certaine measure of holinesse. Perfect holinesse was *Adams* Image whereby he pleased God, and shall a little holinesse content thee.

Men that content themselves with a certaine measure of holinesse and go no further.

Now there are these three sorts of them.

1. *The Formalist*, who contents himself with some holinesse, as much as will credit him.

The forme and name of Religion is *bonos*, honour sometimes ; but the power and practice of it, is *onus*, a burden : hence men take up the first, and shake off the second. And indeed the greatest part take up this course, if they have no goodnesse, they should bee the shame, scorne, and table-talk of the times ; therefore every man will for his honours sake, have his *forme*. Now this forme is according to the mould wherein he is cast : If his acquaintance be but civil, he will be like them ; if they be more exact, as to pray, read, conferre, he will not stay one inch behinde them. If to bee

be better then his companions, to beare the Bell before them will credit him, he will bee so what ever it cost him ; but yet hee never will be so exact in his courses as to bee hated for it , unlesse hee perceives the hatred hee contracts from some men shall be recompenced with the more love and credit by other men. He disguiseth himself according to the places, or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time ; if more in another place, you shall then have them commending good men, good sermons, good bookes, and drop forth two or three good sentences; what will they think of him then? They cover themselves over with the these Figleaves of common honesty to cover their nakednesse ; they baite all their courses over with *bonestie*, that they may catch, for they ~~are~~ only for credit.

One may trapt these people thus ; Follow them in their private houses, there is *worldlinesse, passion, loosenesse*, and to their private chambers, there they ordinarily neglect or shuffle over duties to their private vain thoughts. In this Tying house you shall then see these *stage players*, their shop-windows are shut, here no honesty is to be seen scarce, because their gaine, their respect comes not in at this door where none beholds them : Let either Minister, or any faithfull friend search, try, discover, accuse and condemne these men , as rotten (though gilded) post, as unsound, hollow-hearted wretches, their hearts will swell like
C 2 toads,

toades, and hisse like snakes, and barke like dogs against them that thus censure them, because they rob them of their God they served, their gain is gone.

Rom 2 12

2. *The guilty selfe condemned sinner*, that goes, further than the Formalist, and contents themselves with so much holinesse as will quit him, and hence all the Heathen have had some Religion, because they had some Conscience to trouble them. This man, if he hath lived in foule sins, and beginnes to be wrackt and troubled for them, he will then confesse and forsake those roaring sinnes; but how? as a dogge doth his meat, not because hee hates his carrion, but because hee feares the Cudgell, he performes holy dueties, not because he will use them, but because he must use them, there is no quiet else. If Conscience be still, he omits dueties: If Conscience cry and stirre, he fals to dueties; and so hath his good moode as conscience hath his fits. They boast and crow over hypocrites, because the holinesse they have is not a bare shew; No, but it is to stop thy conscience, and only to quiet the clamours of that thou dost bribe, & so quiet (the Bailiffe) thy conscience, by thy *praying*, *bearing*, and *sorrowing*, but *G O D* thy Judge hath heavy things to lay to thy charge, before whom thou shalt shortly with dread appear.

3.

3. *The pinching devoute hypocrite*, that being pursued with the fear of hell, goes further; and labours for just so much holinesse as will save him onely, and carry him to heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which
many

many unsound hearts come with to Ministers now, *what he should doe to inherite eternall life.* These people set up such a man in their thoughts to be a verie honest man, and one doubtlesse that shall be saved, and hence they will take him to be their Copy and Sampler, and labour to do as he doeth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inquisitively, *what is the least measure of grace, and the least graine of faith,* and the best Sermons are not such as humble them most, but such as flatter them best; Wherein they may hear how well good desires are accepted of by God; which if they heare to bee of that vertue to save them, God shall be served *only* with good desires, and the Devill *indeed* all their life time.

Thus they pinch God; they labour not after so much holinesse as will honour Christ, but after just so much as will beare their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a child of God & an Hypocrite. In their obedience, the one takes up dueties out of love to Christ, to have him, and hence he mournes daily, because Christ is no greater gainer by him: the other out of love to himself, meerly to save his own soules; and hence he mournes for his sins, because they may damne him; Remember that place therefore, 1 Cor. 15. *ult.*

Lastly; labour to get this Image of God renewed again. Honest men will labour to pay their debts; this is Gods debt. How do men labour to be in the fashion; better to be out of the world, then out of the fashion.

To be like God is heavens fashion. Angels fashion, and it will be in fashion one day, when the Lord Jesus shall appeare. Then if thou hast the superscription and Image of the devill, and not the Image of God upon thee. God and Christ will never owne thee at that day. Labour therefore to have Gods Image rektored againe, and Satans washt out, seek not, as many doe, to purchase such and such a grace first: but,

How to
gain the
Image
of God.

1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First, *put off the old man*, and then *put on the new*, Eph. 4.

2. Labour for a melting tender heart, for the least sin. Gold is then only fit to receive the impression, when it is tender and is melted, when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now imprint thine Image upon me.

Rom 6.7.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evil example of great ones in the world, that will beare them out, grow like them in villanie; so the very beholding the glorious grace in Christ, this great Lord of glory, transformeth men into his Image. 2 Cor. 3. 17, 18. As the Glasse set full against the sun receives not only the beames, as all other dark bodies do, but the image of the sunne: so the understanding with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now adayes look only to the best mens lives, and see how they walke, and rest here; O look higher to this blessed face of
God

God in Christ, as thine owne; As the application of the seale to the waxe imprints the Image, so to view the grace of Christ; as *all* thine; imprints the same Image strongly on the soule. I come now to the third Principall head, in order, which I shall insist upon, out of *Rom. 3. 23. All have sinned, and are deprived of the glory of God.* Whence observe.

CHAP. III.

That all mankinde is fallen by sin, from that glorious estate he was made in, into a most wofull and miserable condition; the Devill abusing the Serpent, and man abusing his owne freewill, overthrew *Adam*, and in him all his posterity by sin, *Gen. 3. 1, 2, 3. &c.*

Now mans miserie appears in these two things:

1. His miserie in regard of sin.
2. His miserie in regard of the consequents of sin.

1. His miserie in regard of sin, appears in these particulars.

1. Every man living is borne guilty of *Adams* sin. Now the justice and equity of God in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus.

First, If *Adam* standing, all mankinde had stood; then it is equall that he falling, all his posterity should fall. All our estates were ventured in this ship: therefore, if wee should have

Mans miserie in regard of sin.

1.

have been partakers of his gaine, if he had continued safe, its fit we should be partakers of his losse too.

2. But secondly, we were all in *Adam*, as a whole countrey in a Parliamentman, the whole Countrey doth what he doth; And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who being goodnesse it self, beares more good will to man, than he can or could beare to himself; and being wisdom it self, made the wisest choice, and took the wisest course for the good of man: For this made most for mens safety and quiet; for if hee had stood, all feare of loosing our happy estate had vanish'd; whereas, if every man had been left to stand or fall for himselfe, a man would ever have been in feare of falling.

And again, this was the sure way to have all mens estates preserved; for having the charge of the estates of all men, that ever should be in the world, he was the more pressed to look the more about him, and so to be more watchfull, that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the head of mankinde, and all mankinde naturally are members of that head: and if the head invent and plot treason, and the head practise treason against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned roote and cisterne of all mankinde, now the branches and streames being in the roote and spring originally, they therefore are tainted with the same

same poysonous Principles. If these things satisfie not, God hath a day coming wherein he will reveale his owne righteous proceedings before men and Angels. *Rom. 2. 4.*

Oh that men would consider this sinne, and *Use.* that the consideration of it could humble peoples hearts. If any mourne for sin, it is for the most part for other foule and actuall sins few for this sin, that first made the breach and began the controversie betwixt God and man. Next unto the sin against the *Holy Ghost*, and contempt of the Gospell, this is the greatest sinne that cryeth lowdest in Gods eares for vengeance day and night against a world of men. For now mens sins are against God in their base and low estates; but this sin was committed against *Jehovah*, when man was at the top of his pretermment. Rebellion of a Traitor on an dunghill is not so great as of a Favorite in the Court. Little sinnes against light are made horrible: no sin by any man committed was ever against so much light as *Adam* had. This sinne was the first that ever displeased God. Drunkennesse deprives God of the glory of *sobriety*; whoreing of *chastity*, but this sin darkens the very Sunne, defaces all the Image of God, the glory of Man, and the glory of *G O D* in man; this is the first sin that ever did thee a mischief. This sin like a great Captaine hath gathered together all those troopes and swarmes of sins that now take hold upon thee. Thank this sinne for an hard heart, thou so much complainest of: thank this sinne for that hellish darknesse that overspreads thee, This hath raised Satan, Death,

The horrible nature of the first sin.

Death, Judgement, Hell and Heaven against thee.

The ha-
nonfneffe
of Adams
fin.

O consider those fearfull sins that are packt up in this one evill.

1. Fearfull *Apostacie* from God like a Devill.
2. Horrible *Rebellion* against GOD in joyn-
ing sides with the Devill, and taking GODS
greatest enemies part against God.
3. Woefull *unbelieve* in suspecting Gods
threats to be true.
4. Fearfull *blasphemy* in conceiving the De-
vill, (Gods enemy and mans murderer) to be
more true in his temptations, then God in
his threatning.
5. Horrible *pride* in thinking to make this
sin of eating the forbidden fruit to bee a step
and a stayre to rise higher, and to be like God
himselſe.
6. Fearfull *contempt of God*, making bold to
rush upon the sword of the threatning secret-
ly, not fearing the plague denounced.
7. Horrible *unthankfulnesse*, when God had
given him all but one tree, and yet he must be
fingring that too.
8. Horrible *theft*, in taking that which was
none of his own.
9. Horrible *Idolatrie*; in doting upon, and
loving the creature more than God, the Crea-
tor, who is blessed for ever.

You therefore that *now* say, no man can say
black is your eye, you have lived civilly all
your dayes, look upon this one grievous sin,
take a full view of it, which thou hast never
shed one tear for as yet, and see thy miserie
by

by it, and wonder at Gods patience. He hath spared thee who wast borne branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from heaven pittie thee not.

But here is not all, consider secondly, every man is borne stark dead in sin, *Ephes. 2. 1.* hee is borne empty of every inward principle of life, voide of all graces, and hath no more good in him (whatsoever he thinks,) than a dead Carrion hath. And hence hee is under the power of sin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soule up and down in.

Secondly
dead in
sin.

Tis true (I confesse) many wicked men do many good actions, as *praying, bearing, almsdeeds*, but it is not from any inward principle of life: Externall motives like *plummetts* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was onely for a kingdome: the Pharisees gave *almes* onely to bee seen of men. If one write a Will with a dead mans hand deceased, that Will can hold no Law, it was not his Will, because it was not write by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *bear*, and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of Gods Act by his grace in the soule, but pride and self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this externall working upon him: but take him from the fire again, and he is soon cold: so many a man

Best a^{cti}.
ons of
the wick
ed, how
sinfull.

man that lives under a sound Minister, under the lashes and knocks of a chiding, stirring *Conscience*, he hath some heat in him, some affections, some feares, some desires, some sorrowes stirred, yet take him from the *Minister*, and his chafing *conscience*, and he growes cold againe presently, because he wants an inward principle of life.

Use 2.

Which point might make us to take up a bitter lamentation for every naturall man. It is said. *Exod. 12. 30.* that there was a great cry in *Egypt*, for there was not an house wherein there was not one found dead. Oh Lord, in some townes and families what a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and down with their sinnes (as Fame saith some men do after death) with their grave cloathes about them, and God only knowes whether ever they shall live again or not. How doe men lament the losse of their dead friends! O thou hast a precious soule in thy bosome starke dead, therefore lament thine estate, and consider it seriously.

Howe-
ry Natu-
rall man
is dead
while he
lives.

First, a dead man cannot stir, nor offer to stir. A wicked man cannot speake one good word, or do any good action, if heaven it self did lye at stake for doing of it, nor offer to shake off his sins, nor thinke one good thought. Indeed he may speak and think of good things, but he cannot have good speeches, nor good thoughts; as an holy man may thinke of evill things, as of the sinnes of the times, yet the thought of those evil things is good, not evil, so *è contra*.

Secondly

Secondly, A dead man fears no dangers, though never so great, though never so near. Let Ministers bring a naturall man tidings of the approach of the devouring plagues of God denounced, he fears them not.

2.

Thirdly, A dead man cannot be drawn to accept of the best offers. Let Christ come out of Heaven and fall about the neck of a naturall man, and with teares in his eyes beseech him to take his bloud himself, his Kingdome, and leave his sinnes, he cannot receive this offer.

3.

Fourthly, A dead man is starke blind and can see nothing, and starke deafe and heares nothing, he cannot taste any thing: so a naturall man is starke blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. He hears the voice of a man, but hee hears not the voice of God in a Sermon; hee favoureth not the things of Gods Spirit.

4.
Mat. 23.
37, 38.

Fifthly, A dead man is senselesse, and feels nothing: so, calt mountains of sinne upon a wicked man, he feels no hurt, untill the flames of hell break out upon him.

5.

Sixtly, A dead man is a speechlesse man, he cannot speak unlesse it be like a Parret.

6.

Seventhly, he is a breathlesse man; A naturall man may say a Prayer or devise a prayer out of his memorie and wit, or he may have a few short-winded wishes; but to powre out his soul in prayer, in the bosome of God, with groanes unutterable he cannot. I wonder not to see so many families without family prayer; Why? They are dead men, and lie rotting in their sinnes.

7.

Eightly. A dead man hath lost all beauty: So
a meer

8.

a meere naturall man hath lost all glory: he is an ugly creature in the sight of God, good men and angels, and shall one day bee an abhorring to all flesh.

9. Ninthly. A dead man hath his wormes gnawing him. So naturall men have the worm of conscience breeding now, which will bee gnawing them shortly.

10. Lastly. Dead men want nothing but casting into the grave. So there wants nothing but casting into hell for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a burying place for her to carry her out of his sight: so God may let some fearfull judgement loose, and say to it, Take this dead soul out of my sight, &c. It was a wonder that *Lazarus*, though lying but four dayes in the grave, should live againe: O wonder thou, that ever God should let thee live, that hast been rotting in thy sin twenty, thirty, perhaps sixty years together.

Fulnesse
of sin.

III. Every naturall man and woman is born full of all sin, *Rom. 1. 29.* as full as a Toad is full of poyson, as full as ever his skin can hold; Minde, Will, Eyes, Mouth, every limbe of his body, and every piece of his soul is full of sin; their hearts are bundles of sin: hence *Solomon* saith, *foolishnes is bound upon the heart of a child;* whole treasures of sin, *An evil man* (saith Christ) *out of the evill treasure of his heart, bringeth forth evill things;* nay, raging seas of sin, *Isaiab 20.* nay worlds of sin. *The tongue is a world of mischief:* *Jan 3. 6.* what is the heart then? for out of the abundance of the heart the tongue speaketh: so that looke about thee and see, what ever sin is broached

broached and runnes out of any mans heart into his life through the whole world, all those finnes are in thine heart, thy minde is a nest of all these foule *opinions, heresies*, that ever were vented by any man; thy heart is a stinking sink-hole of all Atheisme, Sodomy, Blasphemy, Murther, Whoredome, Adultery, Witchcraft, Buggerie; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poison, where fallen, it is all corrupted.

It is true, thou feelest not all these things stirring in thee, at one time, no more than *Hazael* thought hee was or should bee such a bloud sucker; when hee asked the Prophet *Elishab* if he were a dog; but they are in thee like a nest of snakes in an old hedge. Although they break not out into thy life, they lye lurking in thy heart, they are there as a filthy puddle in a barrell, which runnes not out, because thou happily wantest the temptation or occasion to broach and tappe thine heart, or because of Gods restraining Grace, by *Feare and Shame, Education, good Company*, thou art restrained and builded up: and therefore when one came to comfort that famous *Francis* picture, patterne and monument of Gods *Spirits* justice by seven years horreur and grievous distresse of conscience: when one told him he never had committed such sins as *Manasses*, and therefore he was not the greatest sinner since the Creation, as he conceived; he replied that he should have been worse than ever *Manasses* was if hee had lived in his time, and been on his throne.

Master

Master Bradford would never look upon any ones lewd life with one eye, but he would presently return within his own breast with the other eye, and say, *In this my vile heart remains that sinne, which without Gods speciall grace I should have committed as well as he.* O me thinks this might pull down mens proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest civill life, such as through education have been washed from all foule sins, they were never tainted with whoredome, swearing, drunkenness, or prophaneness; and here they think themselves so safe, that God cannot finde in his heart to have a thought of damning them.

Oh consider this point, which may make thee pull thine hair from thine head, and turn thy cloaths to sackcloth, and run up and down with amazement & palenes in thy face, and horror in thy conscience, and tears in thine eyes. What though thy life be smooth, what though thy outside, thy sepulcher be painted? oh thou art full of rottenness of sin within. Guilty not before men as the sins of thy life make thee, but before God, of all the sins that swarm and roar in the whole world at this day, for God looks to the heart; guilty thou art therefore of heart-whordom, heart-sodomy, heart-blasphemy, heart drunkenness, heart-buggery, heart-oppression, heart-idolatry; and these are the sins that terribly provoke the wrath of Almighty God against thee, *Isay 56. 17. for the iniquities of his coverousness* (saith our Translation) *I smote him,* but the Hebrew renders it better, *for the iniquities of his*

his conscience (which is the sin of the heart and nature) I smote him. As a King is angrie and musters up his army against rebels, not only which brings his souldiers out to fight, but who keeps souldiers in their trenches ready for to fight. These sins of thine heart are already armed to fight against God at the watchword of alarm of any temptation. Nay I dare affirme, and will prove it, that these sins provoke God to anger, and are as bad, if not worse than the sins of thy life: for

1. The sin of thine heart or nature, its the cause, the wombe that containes, breeds, brings forth, suckes all the bitter, all the troope of sins that are in the life, and therefore giving life and being to all other, it is the greatest sin.

Sins of the heart worse than sins of the life.

1.

2. Sinne is more abundantly in the heart than in the life. An actuall sinne is but a little breach made by the sea of sin in thine heart, where all sin, all poyson is met and mingled together. Every actuall sinne is but as a shred broken off from the great bottome of sin in the heart, and hence Christ saith, Out of the abundance of the heart the mouth speaketh, and out of the evill treasure of the heart wee bring forth evill things. A mans spending money (I meane sin in the life) is nothing to his treasure of sin in the heart.

2.

3. Sinne is continually in the heart. Actuall finnes of the life flies out like sparkes and vanish, but this brand is alwayes glowing within: the toade spits poyson sometimes, but it retaines and keeps a poysonfull nature alwayes. Hence the Apostle calleth it, sinne that dwells

3.

Rom. 7.

dwels in me, that is, which alwayes lyes and remaines in me. So that in regard of the sins of ~~thy~~ heart thou dost rend in peeces and breake,
 1 All the lawes of God. 2 At one clap. 3 Every moment of thy life. Oh! me thinks the thought of this might rend an heart of Rocke in peeces, to thinke I am alwayes grieving God, at all times, whatsoever I do.

4. Actnall sinnes are onely in the life and outward porch; sinnes of the heart are within the inward house. One enemy within the City, is worse than many without: A traytor on the throne, is worse than a traytor in the open field. The heart is Christs throne. A swine in the best roome is worse than in the outward house. More I might say, but thus you see, sinnes of the ~~life~~ are not so bad, nor provoke Gods wrath so fiercely against thee, as the sinnes of thine *heart*. Mourn therefore not so much, that thou hast not been so bad as others are, but looke upon thy black feet, look within thine owne heart, and lament that in regard of the sins, *there* thou art as bad as any; mourn not so much meerely that thou hast sinned, as that thou hast a nature so sinfull, that it is thy nature to bee proud, and thy nature to be vain and deceitfull, and loath, not only thy sins but thy selfe for sinne, being brimme full of unrighteousnesse. But here is not all, consider fourthly;

4.
 Every
 tion is
 sinfull as
 coming
 from a
 Naturall
 man;

4. That ~~what~~ ever a naturall man doeth is sinne; as the inside is full, so the outside is nothing else but sinne, at least in the sight of an holy God, though not in the sight of blinde sinfull men; Indeed he may do many things which
 for

for the matter of them are good, as hee may Luk. 16. 15
 give Almes, Pray, Fast, come to Church, but as
 they come from him they are sin; as a man
 may speak good words, but wee cannot en-
 dure to heare him speak because of his stink-
 ing breath which defiles them: some actions
 indeed from their generall nature are indiffe-
 rent, for all indifferences, lye in generalls; but
 every deliberate action considered in *Indivi-*
duo, with all its circumstances, as *time, place,*
motive, end, is either morally good, or morally
 evil; as may be proved easily; morally good
 in good men, morally evil in unregenerate
 and bad men: For let us see particular actions
 of wicked men.

1. All their thoughts are onely evill, and
 continually, *Gen. 6. 5.*

1.

2. All their words are sins, *Psal. 50. 16.* their
 mouths are open sepulchers which smell fil-
 thy when they be opened.

2.

Rom. 3. 17

3. All their *civill actions* are sinne, as their
 eating, drinking, buying, selling, sleeping and
 ploughing, *Pro. 21. 4.*

3.

4. All their *religious actions* are sins, as com-
 ing to Church, Praying, *Prov. 15. 8, 9, 28, 9.*
 Fasting and mourning roare and cry out of
 thy selfe till dooms-day, they are sinnes, *Isa.*
58.

4.

Isa. 13. 14

All their most *zealous actions* are sins, as *Jehu*
 who killed all *Baals* Priests, because his action
 was outwardly and materially good, there-
 fore God rewarded him with temporall fa-
 vours: but because he had a Hawkes eye to
 get and settle a Kingdome to himselfe by this
 means, and so was Theologically evil, there-
 fore

5.

fore God threatens to be revenged upon him
2 Kings 10.

6. Their *wisedome* is sin. Oh, men are often commended for their wisedome, wit, and parts, yet those wits, and that wisedome of theirs is sinne, Rom. 8. *The wisedome of the flesh is enmity against God.*

Thus, all they have or do are sins; For, how can he do any good action whose person is filthie? A corrupt Tree cannot bring forth good fruit; thou art out of Christ, therefore all thy good things, all thy kindneses done unto the Lord and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband, that may be, not out of any love to him but onely out of love to another man, he abhorres all that she doeth. Every wicked man wants an inward principle of love to God and Christ, and therefore, though he seekes to honour God never so much, all that he doth, being done out of love to himselfe, God abhorres all that he performes. All the good things a wicked man doeth are for himselfe, either for self credit, or self ease, or self contentment, or self-safety: He sleepest, prayes, heares, speakes professeth for himselfe alone; hence, acting alwayes for himself, he committeth the highest degree of idolatry, he pluckes God out of his throne, and makes himselfe a God, because he makes himselfe his last end in every Action; for a man puts himselfe in the room of God aswell by making himself his *finis ultimus*, as if he should make himselfe pri-

Jer. 20. *in principium*. Sin is a forsaking or departing

ing from God. Now every naturall man remaining alwayes in a state of seperation from God, because he alwayes wants the bond of union which is *Faith*, is alwayes sinning, Gods curse lyes upon him, therefore he brings out nothing but briers and thornes.

Deut. 28.

Object. But thou wilt say, if our praying and hearing be sin, why should we do these duties: we must not sin.

Object.

Answer.

Answer. 1. Good duties are good in themselves, although coming from thy vile heart they are sins.

Why good duties must be performed.

2. It is lesse sin to doe them, than to omit them; therefore if thou wilt go to hell, go in the fairest path thou canst in thither.

though we sin in doing them.

3. Venture and try, it may bee God may hear, not for thy prayers sake, but for his names sake. The *unjust Judge* holpe the *poore widow*, not because he loved her or her suite, but because of her *importunity*; and so be sure thou shalt have nothing if thou dost not seek: what though thou beest a dog, yet thou art alive, and art for the present under the table. Catch not at Christ, snatch not at his bread, but wait till God give thee him; it may be thou mayest have him one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy lifetime like a filthy Toade spet thy venome in the face of God, that he hath never beene quiet for thee: oh look upon that black bill that will one day be put in against thee, at the great day of account, where thou must answer with flames of fire about thine ears, not onely for thy drunkenness, thy bloody oathes, and whor-

ing, but for all the actions of thy short life, and just so many actions, so many sins.

Thou hast painted thy face over now with good dueties, and good desires; and a little honesty amongst some men, is of that worth and rarity; that they thinke God is beholding to them, if he can get any good action from them. But when thy painted face shall bee brought before the fire of Gods wrath, then thy vilenesse shall appeare before men and angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans miserie in regard of sinne.

Now followeth his misery in regard of the consequents or miseries that follow upon sin. And these are,

1. *Present.*

2. *Future.*

Mans
present
misery.

I.

First, Mans present miseries, that already lye on him for sinne, are these seven, that is;

First, God is his dreadfull enemy, *Psal. 5. 5.*

Quest. How may one know another to bee his enemy?

Answer. 1. By their looks. 2 By their threats. 3. By their blowes. So God,

1 Hides his face from every naturall man, and will not looke upon him, *Isa 59. 2.*

2 God threatens, nay curseth every naturall man. *Gal. 3. 10.*

3 God gives them heavie bloody lashes on their soules and bodies.

Never tell me therefore, that God blesteth thee

thee in thine outward estate; no greater signe of Gods wrath, then for the Lord to give thee thy swinge, as a Father never lookes after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in heaven and earth.

Secondly, *God hath forsaken them, and they have lost God*, Eph. 2. 12. It's said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, because they wanted bread. Oh! men live and pine away without GOD, without bread, and therefore the dung of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Caines* punishment lyes upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have growne mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out of distresse of conscience, 1 Sam. 28. 15. The Philistians make warre against mee, and God is departed from me; the losse of the sweetnesse of whose presence, for a little while only, made the Lord Jesus himselte cry out. *My God my God, why hast thou forsaken me?* where-as thou hast lost God all thy life time. Oh, thou hast an heart of brasse that canst not mourne for his absence so long. The damned in hell have lost God, and know it, and so the plague of desperate horror lyeth upon them; thou hast lost God here, but knowest it not, and

II.

Isa. 55 6

and the plague of an hard lyeth upon thee, that thou canst not mourne for this losse.

Thirdly, They are condemned men, condemned in the court of Gods iustice, by the Law which cryes, *Treason treason*, against the most high God, and condemned by Justice and Mercy by the Gospell, which cryes, Murder, murder against the Son of God *John 3.18.* so that every naturall man is damned in heaven and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser; an heavy witness: His word is thy Jayle: thy lusts are thy Fetters: In this Bible is pronounced & writ thy doom, thy sentence: Death is thy hangman, and that fire that shal never go out, thy torment: The Lord hath in his infinite patience reprived thee for a time; O take heed and get a pardon before the day of execution come.

IV.
Act 28.21

Fourthly, being condemned take him Jaylor, *he is a bound slave to Satan, Eph. 2. 3. for his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the Devils drudgery, and carries the Devils pack, and howsoever he saith, He defyeth the Devil, yet he sins, and so doth his worke. Satan hath overcome and conquered all men in *Adam*, and therefore under his bondage and dominion. And though hee cannot compell a man to sin against his will, yet he hath, 1 Power,

First, to present and allure a mans heart by a sinfull temptation.

Secondly, to follow him with it, if at first he be something shie of it.

I.

Thirdly, to disquiet and wrack him if hee will

will not yeeld, as might be made to appear in many instances.

Fourthly, besides he knowes mens humours, as poore wandring beggerly Gentlemen do their friends, in necessitie (yet in seeming courtesie) he visits and applyes himself unto them, and so gaines them as his own. Oh he is in a fearfull slavery who is under Satans domination, who is,

Mans
fearfull
slavery
under Sa-
tan.

1. A *secret enemy* to thee.

1.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as he did *Evah*) even in her integrity, that he is in a faire way, yet most miserable.

2.

3. Hee is a *cruell enemy* or Lord over them that be his slaves, 2 Cor. 4. 3. he gaggs them, so that they cannot speak, as that man that had a *dumbe devill*, neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever do them good; he robs them of all they get in Gods ordinances; within three houres after the market, the sermon is ended.

3.

4. He is a *strong enemy*, Luke 11. 21. So that if all the devils in hell are able to keep men from coming out of their sins, he will: so strong an enemy, that he keepes men from so much as sighing or groaning under their burthens and bondage, Luke 11. 21. *When the strong man keeps the palace, his goods are in peace.*

4.

Fiftly. He is *cast into utter darknesse*, as cruell Jaylors put their prisoners into the worst dungeons; so Satan doth naturall men, 2 Cor. 4. 3. 4. They see no God, no Christ, they see not the happinesse of the Saints in light, they see not these dreadfull torments that should

2 Pet. 2. 12

now

now in this day of grace awaken them and humble them. Oh those by paths which thousands wander from God in, they have no lamp to their feet to shew them where they erre. Thou that art in thy naturall estate art born blind, and the Devill hath blinded thine eyes more by sinne, and God in justice hath blinded them worse for sin, so that thou art in a corner of hell, because thou art in utter darknes, where thou halt not a glimpse of any saving truth.

VI.

Sixtly, *They are bound hand and foot in this estate, and cannot come out, Rom. 5. 6. 1 Cor. 2. 14.* for all kind of sinnes like chaines have bound every part and faculty of man; so that he is sure for stirring; and these are very strong in him, they being as dear as his members, nay his life, *Col. 3. 7.* so that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *world* enticeth him, and locketh him up, and *flesh* saith, Oh, it is too strict a course, and then farewell merry dayes, and goodfellowship. Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor endure to do it. Thou mayest hang down thine head like a bull rush for sin, but thou canst not repent of sin, thou mayest presume, but thou canst not beleeve, thou mayest come half way and forsake some sins, not all sins, thou mayest come and knock at heaven gate as the foolish Virgins did, but not enter in and passe through the gate; thou mayest see the land of *Canaan*, and take much paines to go into *Canaan*, and thou mayest taste of the bunches of grapes of that

that good land, but never enter into Canaan, into heaven, but thou lyeſt-bound hand and foot in this wofull eſtate, and here thou muſt lye and rot like a dead carcaſſe in his grave, untill the Lord come and rowle away the ſtone, and bid thee come out and live.

Laſtly, *They are ready every moment to drop into hell.* God is a conſuming fire againſt thee, and there is but one paper wall of thy body between thy ſoule and eternall flames. How ſoon may God ſtop thy breath, there is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how ſoon the ladder may be turned, thou hangſt but by one rotten twined thread of thy life over the flames of hell every hour. VII.

Thus much of mans preſent miſeries.

Now followeth his future miſeries, which are to come upon him hereafter. Mans future miſeries.

I. They muſt die, either by a ſuddaine, ſullen or desperate death, *Pſ. 89. 48.* which though it is to a childe of God a ſweet ſleep, yet to the wicked it is a fearfull curſe proceeding from Gods wrath, whence like a Lyon he tears body and ſoul aſunder, death cometh hisſing upon them like a fiery Dragon with the ſting of vengeance in the mouth of it, it puts a period to all their worldly contentments, which then they muſt forſake, and carry nothing away with them, but a rotten winding ſheet. It's the beginning of all their wo, it's the captaine that firſt ſtrikes the ſtroke, and then armies of endleſſe woes follow after, *Revel. 6. 2.* Oh thou hadſt

hadst better be a toad, or a dog then a man for ther's an end of their troubles, when they are dead and gone, they fall now as men from a sleep, they know not where they shall go; now. Repentance is too late, especially if thou hast lived under meanes before, its either a cold repentance, when the body is weak and the heart sick, or an hypocriticall repentance, only for fear of Hell, and therefore thou sayest, Lord Jesus receive my soule. Nay, commonly then mens hearts are most hard, and therefore men dye like lambs, and cry not out: Then its hard plucking thy soul from the Devils hands, to whom thou hast given it all thy life by sin, and if thou dost get it back, dost thou thinke that God will take the Devils leavings? Now thy day is past, and darknesse begins to overspread thy soule; now flockes of devils come into thy chamber, waiting for thy soul, to flye upon it as a Mastive Dog when the doore is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey, like Pirats that let a ship passe by, that is empty of goods, they shoot commonly at them that are richly loaden. The Chriltians in some parts of the Primitive Church took the Sacrament every day, because they did looke to dye everie day. But these times wherein we live, are so paysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one houre together, but death wil lay a bitter stroke on these one day.

II.

II. After death they appeare before the Lord to judgement, *Heb. 9. 27.* their bodies indeed

indeed rot in their graves, but their souls returne before the Lord to judgement. *Eccles.* 12. 7. The generall judgement is at the end of the world, when both body and soule appeares before God and all the world to an account. But there is a particular judgement that every man meets with after this life, immediatly at the end of his life, where the soule is condemned onely before the Lord.

You may perceive what this particular judgement is, thus, by these foure conclusions.

1 That every man should dye the first day he was borne, is cleare; for *the wages of sinne is death*; in iustice therefore it should be paid a sinfull creature as soone as he is borne.

2 That it should be thus with wicked men, but that Christ begs their lives for a season, *1 Tim. 4. He is the saviour of all men*, that is, not a Saviour of eternall preservation out of hell, but a Saviour of temporall reservation from dropping into hell.

3 That this space of time thus begged by Christ, is that season wherein onely a man can make his peace with a displeased GOD *2 Cor. 6. 2.*

4 That if men do not thus within this cut of time, when Death hath dispatched them, judgement onely remaines for them, that is, when their doome is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death, He that judgeth himselfe (saith the

the Apostle, 1 Cor. 11. 31.) shall not be judged of the Lord. Now wicked men will not judge and condemne themselves in this life, therefore at the end of it, God will judge them. All naturall men are lost in this life, but they may be found and recovered again; but a mans losse by death is irrecoverable, because there is no means after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get Christ; There is no power of returning or repenting then, for night is come, and the day is past: Againe, the punishment is so hea-
 .1 vie, that they can onely beare wrath, so that
 .2 all their thoughts and affections are taken up
 with the burden. And therefore *Dives* cries
 out, *I am tormented*. Oh that the consideration
 of this point might awaken every secure sin-
 ner. What will become of thine immortall
 soule when thou art dead? thou sayest, I
 know not, I hope well. I tell thee therefore
 that which may send thee mourning to thine
 house, and quaking to thy grave, if thou dyest
 in this estate, thou shalt not dye like a Dogge,
 nor yet like a toade, but after death comes
 judgement; then farewell Friends, when dy-
 ing; and farewell God for ever when thou
 art dead.

The ter-
 rour of
 mans
 particu-
 lar judg-
 ment.

Now the Lord open your eyes to see the
 terrors of this particular judgment; which
 if thou could see, unlesse you were madde, it
 would make you spend whole nights and
 dayes in seeking to set all even with God.

I will shew you briefly the manner and na-
 ture of it in these particulars.

I Thy

1 Thy soule shall bee dragged out of thy body, as out of a stinking prison, by the Devill the Jayler, into some place within the bowels of the third heavens, and there thou shalt stand stript of all friends, all comfort, all creatures, before the presence of God, *Luke 19.27.* as at the Assizes first the jaylor brings the prisoners out. 1.

2 Then thy soule shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, look with terrour upon the Judge. Now, thou seest no God abroad in the world, but then thou shalt see the almighty Jehovah, which sight shall strike thee with that hellish terrour and dreadfull horror, that thou shalt call to the mountains to cover thee; O Rocks, Rocks, hide mee from the face of the Lambe, *Rev. 6. ult.* 2.

3 Then all the sinnes that ever thou hast or shalt commit, shall come fresh to thy minde; as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy Conscience then will be instead of a thousand witnesses, and every sinne then with all the circumstances of it, shall be set in order, armed with Gods wrath round about thee, *Pf. 50.21.* as letters writ with juice of Oranges cannot be read untill it be brought unto the fire, and then they appear; thou canst not read that bloody bill of indictment thy conscience hath against thee now; but when thou shalt stand neere unto God a consuming fire, then what an heavie reckoning will appear. It may be thou hast left many sins now, and 3.

and goest so far, and profiteest so much, that no Christian can discern thee, nay, thou thinkest thy self in a safe estate; but yet there is one leake in thy Ship that will sinke thee; there is one secret hidden sinne in thine heart, which thou livest in, as all unsound people do, that will damne thee. I tell thee, as soon as ever thou art dead and gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow mad to think; O that I never saw this sin I loved, lived in, plotted, perfected mine own eternall ruine by, untill now, when it is too late to amend.

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but then the Lord departs with all his patience to wait for thee more, nor Christ shall be offered thee any more, no spirit to strive with thee any more, and so shall passe sentence, though happily not vocally, yet effectually upon thy soule, and say, Depart thou cursed: Thou shalt see indeed the glory of God that others finde, but to thy greater sorrow shalt never taste the same, *Luke 13 28.*

5. Then shall God surrender up thy forsaken soul into the hands of Devils, who being thy Jaylors must keep thee till the great day of account; so that as thy friends are scrambling for thy goods, and wormes for thy body, so Devils shall scramble for thy soule. For as soon as ever a wicked man is dead, he is either in heaven or hell. Not in heaven, for no
unclean

unclean thing comes there: if in Hell, then among Devils, there shall bee thine eternall lodging, 1 Pet. 3. 19. And hence thy forlorne soule shall lye mourning for the time past *now* too late, amazed at the eternity of sorrow that is to come, waiting for that fearfull houre when the last trumpet shall blow, and then body and soule meet to bear that wrath, that fire that shall never goe out: Oh therefore suspect and feare the worst of thy selfe now, thou hast seldome or never or very little troubled thine head about this matter, whether Christ will save thee or not, thou hast such strong hopes & confidences already that he will: know that it is possible, thou mayest be deceived; and if so, when thou shalt know thy doome after death, thou canst not get an houre more to make thy peace in with God, although thou shouldest weep teares of bloud. If either the muffle of ignorance shall be before thine eyes, like an handkercher about the face of one condemned, or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because thou art sorry a little of thy sins, and resolvest never to do the like againe) peace to thy soule, thou art one that after death shalt appeare before the Lord to judgement; thou that art thus condemned now, dying so, shalt come to thy fearfull execution after death.

There shall be a generall Judgement of soul and body at the end of the world, wherein they shall be arraigned and condemned before the great Tribunall seat of Jesus Christ, Jude 14. 15. 2 Cor. 5. 10. The hearing of Judge-
ment

ment to come made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, then sad thoughts of this fiery day.

Object. But thou wilt ask me how it may be proved that there will be such a day.

Ans^r. I answer, Gods justice calls for it, this world is the stage where Gods *patience* and *bounty* act their parts, and hence every man will profess and conceive, because he feels it, that God is mercifull; But Gods justice is questioned, men think God to be all mercy and no justice; all honey and no sting; now the wicked prosper in all their wayes, are never punished, but live and die in peace, whereas, the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a total eclipse almost now, there must come a day wherein it must shine out before all the world in the glory of it, *Rom. 2. 5.*

Why
there
must be
a day of
judge-
ment.

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the judge of men, *John 5. 27.* for this is an ordinary piece of Gods providence towards his people, the same evill he casts them into now, hee exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all Egypt, but first hee maketh him a slave. God had a meaning to make Christ Judge of men, therefore first he suffers him to be judged of men.

Quest.

Quest. But when shall this Judgment day be?

Ans^r.

Ans^r. Though we cannot tell the day and houre particularly, yet this we are sure of, that when

when all the Elect are called, for whose sake the world stands, 1/a. 1. 9. when these pillars are taken away, then woe to the world; as when Lot was taken out of Sodom; then Sodom was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not onely the scattered visible Jews, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth; Ezech 37. This glorious Church Scripture and reason will inforce, which when it is called, shall not be expired as soon as its borne, but shall continue many a year.

Quest. But how shall this judgement be?

Answer The Apostle describes it, 1 Thes. 4. 16, 17.

1 Christ shall breake out of the third heaven, and be seen in the aire, before any dead arise, and this shall be with an admirable shout, as when a King cometh to triumph over his subjects and enemies.

The manner of the last judgement.

1.

2 Then shall the voice of the Arch-angel be heard: now this Arch-angel is Jesus Christ himselfe, as the Scripture expounds, being in the clouds of heaven; he shall with an audible Heaven-shaking shout say, Rise you dead and come to judgement, even as he called to Lazarus, Lazarus arise.

3 Then the Trump shall blow, and even as at the giving of the Law, Exod. 19. It's said the trumpet sounded, much more louder shall it now sound when hee comes to judge men that have broken the law.

3.

4. 4 Then shall the dead arise. 1 The bodies of them that have dyed in the Lord shall rise first, then the others that live, shall, like *Enoch*, be translated and changed, 1 *Cor.* 15.

5. 5 When thus the Judge and Iustices are upon their bench at Christs right hand on their thrones, then shall the guilty prisoners be brought forth, and come out of their graves like filthie roades against this terrible storme: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doome.

Oh consider this day thou that livelt in thy sinnes now, and yet art safe, there is a day comming wherein thou mayelt and shalt bee judged.

1. 1 Consider *who* shall be thy Judge, why, *mercie, pity, goodnesse* it selfe, even Jesus Christ that many times held out his bowels of compassion towards thee. A childe of God may say, yonder is my *brother, friend, husband*. But thou mayelt say, Yonder is mine *enemy*. He may say at that day, Yonder is he that shed his bloud to save me; thou mayelt say, Yonder he comes whose heart I have pierced with my sinnes, whose bloud I have despised. They may say, O come Lord Jesus, and cover me under thy wings: But thou shalt then cry out, O Rockes fall upon me and hide me from the face of the Lambe.

2. 2. Consider the manner of his comming 2 *Thes.* 1. 7. He shall come in flaming fire, the heavens shall bee on a flame, the elements shall melt like scalding lead upon thee: when
a house

a house is on fire at midnight in a towne, what a fearfull cry is there made? When all the world shall cry, Fire, fire, and runne up and downe for shelter to hide themselves, but cannot finde it, but say, O now the gloomy day of bloud and fire is come, here's for my pride, here is for my oarbes, and the wages for my drunkennesse, security, and neglect of duties.

3 In regard of the heaue acculations that shall come againt thee at that day. There's never a wicked man almost in the world, as faire a face as he carries, but hee hath at some time or other committed some such secret villannie, that hee would bee ready to hang himselfe for shame. If others did know of it; as secret whoredome, selfe-pollution, speculative wantonnesse, men with men, women with women, as the Apostle speakes Rom. 1. Why, at this day, all the world shall see and heare these privie pranks, then the bookes shall be opened. Men will not take up a foule businessse, nor end it in private, therefore there shall be a day of publique hearing; things shall not bee suddenly shuffled up, as carnall thoughts imagine, viz. That at this day, first Christ shall raise the dead, and then the separation shall be made, and then the sentence past, and then suddenly the Judgement day is done: No, no, it must take up some large quantity of time, that all the world may see the secret sinnes of wicked men in the world, and therefore it may bee made evident from all Scripture and Reason, that this day of Christs kingly office in judging the world, shall last happily longer than his private administration

Eccles.
ult. ult.

stration now (wherein hee is lesse glorious) in governing the world. Tremble thou time server, tremble thou Hypocrite, tremble thou that livest in any secret sinne under the all-seeing eye of this Judge ; thine own conscience indeed shall bee a sufficient witnesse against thee, to discover all thy sinnes at thy particular judgement, but all the world shall openly see thine hidden close courses of darknesse, to thine everlasting shame at this day.

4 In regard of the fearefull sentence that then shall be passed upon thee ; Depart thou *curst creature* into everlasting fire prepared for the Devill and his angels. Thou shalt then cry out, O mercy, Lord, O a little mercy: No, will the Lord Jesus say, I did indeed once offer it you, but you refused, therefore *Depart*. Then thou shalt plead againe, Lord, if I must depart, yet blesse me before I goe: No, no, Depart *thou curst*. Oh but, Lord, if I must depart curst, let me goe to some good place; no, Depart thou curst *into bell fire*. Oh, Lord, thats a torment I cannot bear, but if it must be so, Lord let me come out again quickly. No, depart thou curst into *everlasting fire*. Oh, Lord, if this be thy pleasure, that here I must abide, let me have good company with me: No, Depart thou curst into *everlasting fire prepared for the Devill and his angels*. This shall be thy sentence. The hearing of which may make the rocks to rent, so that, go on in thy sinne, and prosper, despise and scoffe at Gods Ministers, and prosper, abhorre the power and practise of Religion as a too precise course, and prosper; yet know it, there will

will a day come when thou shalt meet with a dreadfull judge, a dolefull sentence. Now is thy day of sinning, but God will have shortly his day of condemning.

When the Judgement day is done, then the fearfull wrath of God shall bee powred out and piled upon their bodies and soules, and the breath of the Lord like a streame of brimstone shall kindle it, and here thou shalt lye burning, and none shall ever quench it. This is the execution of a sinner after judgement, *Revel. 21. 8.*

Now this wrath of God consists in these things.

Wherein
consists
the
wrath of
God.

1 Thy soule shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said, *Acts 20.* that they wept sore because they should see Pauls face no more. Oh thou shalt never see the face of God, Christ, saints and angels more. O heavie doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh thee. Men that have their sores running upon them must be shut up from the presence of men sound and whole. Oh; thy sins like plague sores runne on thee, therefore thou must bee shut out like a dogge from the presence of God and all his people, *2. Thess. 1. 9.*

2 God shall set himselfe like a consuming infinite fire against thee, and tread thee under his feet, who hast by sinne troade him and his glory under foot all thy life. A man may devise exquisite torments for another, and great

2.

power, may make a little stick to lay on heaue strokes; but great power stirred up to strike from great fury and wrath, makes the stroke deadly. I tell thee, all the wisdom of God shall then bee set against thee to devise torments for thee, *Mich. 1. 3.* there was never such wrath felt or conceived as the Lord hath devised against thee that livest and dyest in thy naturall estate: Hence it is called *wrath to come*, *1 Thes. 1. ult.* The torment which wisdom shall devise, the almighty power of God shall inflict upon thee, so as there was never such power seene in making the world, as in holding a poore creature under the wrath, that holds up the soule in being with one hand, and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom. 9. 22.* Thinke not this cruelty, its justice; what cares God for a vile wretch whom nothing can make good while it lives. If we have been long in hewing a block, and wee can make no meet vessel of it, put it to no good use for our selves we cast it into the fire: God heweth thee by *sermons, sicknesses, losses, and crosses, sudden death, mercies, and miseries*; yet nothing makes thee better; what should God do with thee, but cast thee hence? Oh consider of this wrath before you feele it. I had rather have all the world burning about mine ears, than to have one blasting frowne from the blessed face of an infinite and dreadfull God. Thou canst not indure the torment of a little kitchin-fire on the top of thy finger, not one half houre together: how wilt thou beate the
furie

furie of this infinite endlesse consuming fire in body and soule throughout all eternity?

3 The never-dying worme of a guilty conscience shall torment thee, as if thou hadst swallowed downe a living poysonfull snake, which shall lie gnawing and biting thine heart for sin past, day and night. And this worme shall torment by shewing the cause of thy miserie, that is, that thou didst never care for him that should have saved thee. By shewing thee also thy sins against the Law, by shewing thee thy sloth, whereby thy happiness is lost. Then shall thy conscience gnaw to thinke, so many nights I went to bed without prayer, and so many dayes and houres I spent in feasting and foolish sporting. Oh if I had spent half that time now I mis-spent, in praying, in mourning, in meditation, yonder in heaven had I been. By shewing thee also the meanes that thou once hadst to avoid this miserie; such a Minister I heard once, that told mee of my particular sins, as if he had been told of me: such a friend perswaded me once to turne over a new leafe. I remember so many knocks God gave at this iron heart of mine, so many mercies the Lord sent, but, oh, no meanes could prevaile with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded to be a Christian, but I suffered my heart to grow dead, and fell to loose company, and so lost all. The Lord Jesus came unto my door and knocked, and if I had done that for Christ, which I did for

for the Devill many a time, to open at his knockes, I had been saved. A thousand such bites will this worme give at thine heart, which shall make thee cry out, O time, time, O sermons, sermons, ; O my hopes and my helps are now lost, that once I had to save my lost soule.

4. Thou shalt take up thy lodging for ever with devils, and they shall be thy companions: Him thou hast served here, with him must thou dwell there. It scares men out of their wits almost to see the Devill as they thinke, when they be alone; but what horreur shall fill thy soule when thou shalt bee banished from angels society, and come into the fellowship of Devills for ever?

5. Thou shalt be filled with finall despaire. If a man be grievously sicke, it comforts him to thinke it will not last long. But if the Physician tell him he must live all his life time in this extremity, he thinks the poorest begger in a better estate then himselfe. Oh to thinke when thou hast been millions of yeares in thy sorrowes, then thou art no nearer thy end of bearing thy misery, then at the first coming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good looke from him any more.

6. Thou shalt vomit out blasphemous oathes and curses in the face of God the Father for ever, and curse God that never elected thee and curse the Lord Jesus that never shed one drop of blood to redeem thee, and curse God the holy Ghost that passed by thee, and never called

called thee, *Rev. 10. 9.* And here thou shalt lie and weep and gnash thy teeth in spight against God and thy self, and roare and stamp and grow mad, that there thou must lie under the curse of God for ever. Thus I say thou shalt lye blaspheming, with Gods wrath like a pile of fire on thy soule burning, and foulds, nay seas, nay more, seas of teares (for thou shalt for ever lie weeping) shall never quench it. And here which way so ever thou lookest thou shalt see matter of everlasting griefe. Looke up to heaven, and there thou shalt see (oh) that God is for ever gone. Look about thee, thou shalt see Devills quaking, cursing God; and thousands, nay millions of sinfull damned creatures crying and roaring out with dolefull shriekings; Oh the day that ever I was borne. Look within thee, there is a guilty conscience gnawing. Looke to time past, oh those golden dayes of grace, and sweet seasons of mercy are quite lost and gone. Look to time to come, there thou shalt behold evils, troupes and swarmes of sorowes, and woes, and raging waves, and billowes of wrath comming roaring upon thee. Look to time present, O not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poor lost immortall soule, that never can be recovered againe. No God, no Christ, no Spirit to comfort thee, No Minister to preach unto thee, no friend to wipe a way thy continuall teares, no Sun to shine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This

This is the miserie of every naturall man. Now do not thou shift it from thy selfe, and say, *God is mercifull*. True, But it is to very few, as shall be proved. Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou do not get the Lord Jesus to beare this wrath, farewell God, Christ and Gods mercy for ever. And I am sure that its no common evill which God gives to every wicked man; if Christ had shed seas of bloud, set thine heart at rest, there is not one drop of it for thee, untill thou comest to see; and see, and groane under this miserable estate. Itell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say; Here is my bloud for thee, if thou wilt but lye downe and mourne under the burden of thy miserie, and yet for all his speeches, thy dry eyes weepe not, thy stout heart yeelds not, thy hard heart mournes not, as to say; Oh! I am a sinfull, lost, condemned, cursed, dead creature: what shall I do? dost not thinke but he would turne away his face from thee; and say, Oh! thou stony hard-hearted creature, wouldst thou have me save thee from thy miserie, and yet thou wilt not groane, sigh, and mourne for deliverance to mee, out of thy miserie? if thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

The
scope of
knowing
our miserie
is to
be humbled.

Oh labour to bee humbled day and night under this thy wofull estate. Thou art guilty of Adams grievous sin; will this break thine heart? No. Thou art dead in sinne, and rotp
full

full of all sinne, will this breake thine heart? No. Whatsoever thou dost, hast done; shalt do, remaining in this estate, is sin, will this break thine heart? No, God is thine enemy, and thou hast lost him, will this break thy heart? No, Thou art condemned to die eternally; Satan is thy Jaylor, thou art bound hand and foot in the bolts of thy sinnes, and cast into utter darknesse, and ready every moment to drop into hell, will this break thine heart? No. Thou must dye, and after that appeare before the Lord to judgement; and then beare Gods everlasting insupportable wrath, which rents the rocks, and burns down to the bottome of hell; will this break thine hard heart man? No, Then farewell Christ for ever, never look to see a Christ, untill thou dost come to feele thy misery thy miserie out of Christ. Labour therefore for this, and the Lord will reveale the brazen Serpent, when thou art in thine owne fence and feeling stung to death with thy fire Serpents.

So I come to open the fourth Principall point, viz.

CHAP. LV,

THat the Lord Jesus Christ is the onely meanes of Redemption and deliverance out of this estate, Eph. 1. 7. In whom we have redemption through his blood: which plainly demonstrates; that

Jesus Christ is the onely meanes of mans Redemption out of his bondage and miserable estate

estate. And this is the doctrine I shall now insilt upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison-gates to them. But when man is in miserie, hee sends the Lord Jesus, God and man, to redeem him, *Act. 4. 12.*

Quest. *Quest.* How doth Christ redeeme man out of this misery?

Ans. *Ans.* By paying a pryce for them, *1 Cor. 6. ult.*

1. Gods mercie will bee manifested in saving some, and his justice must bee satisfied by having satisfaction or price made and paid for mans sin.

Hence Christ satisfieth Gods justice.

1. **How men are re- deemed.** First, by standing in the roome of all them whom mercy decreeth to save. A Surety standeth in the roome of a debter: *Heb. 7. 22.* As the first *Adam* stood in the roome of all mankinde fallen: So Christ standeth in the roome of all men rising, or to bee restored again.

2. Secondly, by taking from them, in whose roome he stood, the eternall guilt of all their sins, and by assuming the guilt of all those sins unto himselfe, *2 Cor. 5. 22.* Hence *Luther* said, Christ was the greatest sinner by imputation.

3. Thirdly, by bearing the curse and wrath of God kindled against sin. God is so holy, that when he seeth sin sticking only by imputation to his own Son, he will not spare him, but his wrath and curse must he bear, *Gal. 3. 13.* Christ drinckes up the cup of all the Elect at one draught, which they should have beene sup-
ing

ping, and drinking and swilling, and tormented with millions of yeares.

Fourthly, by bringing into the presence of God perfect righteousness, *Rom. 5. 11.* for this also Gods Justice required perfection, conformity to the Law, as well as (*perfect satisfaction*) suffered for the wrong offered to the law-giver. Justice thus requiring these four things, Christ satisfies justice by performing them, and so payes the price. Dan. 9. 2

I 1. Christ is redeemed by strong hand. II.
The first Redemption by price is finished in Christs person, at this resurrection: the second is begunne by the Spirit in mans vocation, and ended at the day of Judgement, as money is first paid for a captive in *Turkey*, and then because hee cannot come to his owne Prince himselfe, hee is fetcht away by strong hand.

Here is encouragement to the vilest sinner, and comfort to the self-succourlesse and lost sinner, who have spent all their moneyes, their *time* and *endeavours* upon these duties and strivings, that have been but poor Physicians to them: Oh look up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot do in many years. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into? Behold, the Deliverer is come out of *Sion*, having a satisfied justice, and paid a price to ransome poore Captives, *Luk. 4. 18.* with the Keyes of Heaven, Hell, and thy unruly heart, in his hand, to fetch thee out with great mercy and strong hand; who knowes but

but thou poor prisoner of hell, thou poore
 Captive of the Devill, thou poor shackled sin-
 ner mayest be one whom he is come for? Oh,
 look up to him, sigh to heaven for deliverance;
 from him, and bee glad and rejoyce at his
 coming.

¶ 2. This strikes terrour to them, that though
 there is a meanes of deliverance, yet they lye
 in their miserie, never groane, never sigh to
 the Lord Jesus for deliverance; nay, that re-
 joyce in their bondage, and dance to Hell in
 their bolts; nay, that are wearie of delive-
 rance, that sit in the stocks, when thy are at
 prayers, that come out of the Church, when
 the tedious Sermon runs some-what beyond
 the houre, like prisoners out of a Jail, that
 despise the Lord Jesus, when hee offers to o-
 pen the doores, and so let them out of that
 miserable estate. Oh poor creatures! is there
 a meanes of deliverance? and dost thou ne-
 glect, nay despise it? Know it, that this will
 cut thine heart one day, when thou art hang-
 ing in thy gibbets in hell, to see others stan-
 ding at Gods right hand, redeemed by Christ;
 thou mightest have had share in their ho-
 nour, for there was a deliverer come to save
 thee, but thou wouldest have none of him.
 Oh thou wilt lye yelling in those everlatting
 burnings, and tear thy haire, and curse thy
 selfe; from hence might I have been delive-
 red, but I would not. Hath Christ delivered
 thee from hell, and hath hee not delivered
 thee from thine Ale-house? Hath Christ de-
 livered thee from Sathans society, when hee
 hath not delivered thee from thy loose com-
 pany

pany yet? Hath Christ delivered thee from burning, when thy faggots, thy sins; grow in thee? Is Christs blood thine, that makest no more account of it, nor feelest no more vertue from it than in the blood of a chicken? Art thou redeemed, dost thou hope by Christ to be saved, that didst never see; nor feele, nor sigh under thy bondage? Oh, the devils will keep holy-day (as it were) in hell, in respect of thee, who shalt mourne under Gods wrath, and lament. Oh there was a means to deliver us out of it; but thou shalt mourn for ever for thy miserie. And this will be a bodkin at thine heart one day, to thinke there was a deliverer, but I wretch would none of him.

Here likewise is matter of reproofe, to such *Use 3.* as seek to come out of this miserie from and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers. If *civill*, by paying all they owe, and doing as they would be done by, and by doing no body any harme. If they be *troubled* about their *estates*, then they lick themselves whole by their mourning, repenting, and reforming. Oh poore stubble; canst thou stand before this consuming fire without sin? Canst thou make thy selfe a Christ for thy selfe? Canst thou beare and come from under an infinite wrath? canst thou bring in perfect righteousness into the presnce of God? This Christ must do, else hee could not satisfie and redeeme. And if thou canst not doe thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake, till thou hast worne thy
F tongue

tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourne* in some Wildernesse till doomes-day, digge thy grave there with thy nails, weep buckets full of houely teares, till thou canst weep no more. *Fast* and Pray till thy skin and bones cleave together; *Promise* and *Purpose*, with full resolution to be better, nay *reforme* thy head, heart, life, and tongue, and some, nay all sins; live like an angell, shine like a sunne, walke up and downe the world like a distressed Pilgrime going to another countrey, so that all Christians commend and admire thee. Die ten thousand deaths, lye at the fire backe in Hell so many millions of yeares as there bee piles of grasse on the earth, or sands upon the sea-shore, or Stars in Heaven, or motes in the Sunne; I tell thee, not one sparke of Gods wrath against thy sinne shall be, can be quenched by all these *dueties*, nor by any of these sorrowes, or *teares*; for, these are not the blood of Christ. Nay if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the blood of Christ. Nay, God as a Creator having made a law; will not forgive one sinne without the blood of Christ; Nay, Christs blood will not do it neither, if thou doest joyne never so little, that thou hast or doest, unto Jesus Christ, and makest thy self or any of thy *dueties* copartners with Christ in that great worke of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Take

Take heed of neglecting or rejecting so great salvation by Jesus Christ. Take heed of spilling this potion, that onely can cure thee. Use 4.

But thou wilt say, This meanes of redemption is only appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ? Objection

It is true, Christ spent not his breath to pray for all. *John* 17. 9. much lesse his blood for all; therefore he was never intended as a Redeemer of all: but that he is not intended as a Deliverer of thee. How doeth this follow? How dost thou know this? Answer

But secondly, I say; though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly. The offer of Christ universal and why.

The universall offer of Christ ariseth not from Christs Priestly office immediatly, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he here upon commands all men to stoop unto him, and likewise bids all his disciples and all their successours to go and preach the Gospell to every creature under Heaven, *Mat.* 28. 18, 19. For, Christ doth not immediatly offer himselfe to all men as a Saviour, whereby they may be encouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will blesse him if hee damne mee, his name is righteous in so dealing with me, Mark. 16. 15.

But that I may fasten this exhortation, I will shew these foure things.

I.
The offer
of Christ
universal
and
wherein.

Obje.

I. The Lord Jesus is offered to every particular person: which I will shew thus, What hast thou to say against it, that thou doest doubt of it? It may bee thou wilt plead.

Oh, I am so ignorant of my selfe, God, Christ, or his will, that surely the Lord offers no Christ to me.

Ans^r.

Yes, but he doth, though thou lyest in utter darknesse. Our blessed Saviour glorified his Father, for *revealing* the mysterie of the Gospell to *simp^le men*, neglecting those that carried the chief *reputation* of wisdom in the world. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon meane and weak persons *here*, that hee might confound the pride of flesh the more. Where it pleaseth him to make his choice and to exalt his mercy, hee passeth by no degree of wit, though never so incapable.

2 Cor. 5
19.

Pro. 1, 22.
23.

Obje.

But thou wilt say; I am an enemy to God, and have a heart so stubborne and loath to yeeld; I have vexed him to the very heart by my transgressions.

Ans^r.

Yet hee beseecheth thee to bee reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst malicious opposers, and underminers of his truth, never give way to despairing thoughts, thou hast a mercifull Saviour.

Obje.

But I have despised the meanes of re-
con-

conciliation, and rejected mercy.

Yet God calls thee to turne; *Thou hast plaid* *Ans^w.*
the harlot with many lovers, yet turne again to me,
saieth the Lord, Jer. 3. 1. Cast thy selfe into the
 armes of Christ, and if thou perishest, perish
 there; if thou dost not, thou art sure to pe-
 rish. If mercy be to be had any where it is by
 seeking to Christ, not by running from him.
 Herein appears Christs love to thee, that he
 hath given thee a heart in some degree sensi-
 ble, he might have given thee up to *hardnesse,*
security, and *prophanes*; of all spirituall
 judgements the greatest. But hee that dyed
 for his enemies, will in no wise refuse those
 the desire of whose soule is towards him.
 When the Prodigall set himselfe to returne
 to his Father, his Father stayes not for him,
 but meets him in the way. If our sinnes
 displease us, they shall never hurt us; but
 wee shall be esteemed of God to bee, that
 which wee desire and labour to bee, *Psal.*
145. 19.

But can the Lord offer Christ to mee, so *Object.*
 poore, that have no strength, no faith, no
 grace, nor sence of my poverty.

Yes, even to thee; why should we except *Ans^w.*
 our selves, when Christ doth not accept us.
Come unto me all ye that are wearie and beevie laden.
 We are therefore poore, because wee know
 not our riches. We can never bee in such a
 condition, wherein there will be just cause
 of utter despaire. *He that sits in darknesse and*
seeth no light, no light of comfort, no light of
Gods countenance, yet let him trust in the name of
the Lord. Weaknesse doe not debarre us from
 F 2 mercy,

mercy, nay, they incline God the more. The husband is bound to beare with the wife, *as being the weaker vessell*; and shall wee thinke God will exempt himselfe from his own rule, and not beare with his weak Spouse?

Obje. But is this offer made to mee that cannot love, prize, nor desire the Lord Jesus.

Ans. Yes, to thee Christ knowes how to pittie us in this case. We are weake, but we are his. A Father looks not so much at the blemishes of his childe, as at his owne nature in him; So Christ findes matter of love from any thing of his owne in us. A Christians carriage towards Christ may in many things bee very offensive, and cause much strangenes, yet (so long as he resolves not upon any knowne evil) Christ will own him, and he Christ.

Obje. Oh, but I have fallen from God oft since he hath enlightned me: And doth hee tender Christ to me.

Ans. Thou must know that Christ hath married every beleeving soule to himselfe, and that where the worke of grace is begun, sin looses strength by every new fall. If there be a spring of sinne in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleannesse in. *Adam* (indeed) lost all by once sinning; but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Son to go to the Father every day for the sins of that day.

Obje. If I was willing to receive Christ, I might have Christ offered to me. But will the Lord offer him to such a one as desires not to have Christ?

Yas,

Yes, (saith our Saviour) I would have gathered you as the *hen* gathereth her chickens under her wing, and you would not. Wee must know, a creating power cannot onely bring something out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us a *willing* people. There is a promise of *pouring clean water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himselfe.

Answe.

What hast thou now to plead against this strange kindnes of the Lord in offering Christ to thee? Thou wilt say, it may be;

O, I feare time is past, Oh time is past. I might once have had Christ, but now mine heart is sealed downe with hardnesse, blindness, unbeliefe; Oh! time is now gone.

Object.

No, not so, see *Isa* 65. 1, 2, 3. All the day long God holdeth out his hands to a back-sliding and rebellious people. Thy day of grace, thy day of meanes, thy day of life, thy day of Gods striving with thee, and stirring of thee still lasts.

Answe.

But if God be so willing to save, and so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

Object.

I answer, What command doest thou looke for to draw thee to Christ, but this word, *Come*; Oh come thou poor, forlorne, lost, blinde, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee; I will be all things unto thee, doe all things for thee. May not this winne and melt the heart of a Devill?

Answe.

Quest. II. Upon what conditions may Christ bee had?

Ans^w. Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearle*) thou shalt have salvation with him.

Now this exchange lyeth in these foure things chiefly.

On what
 termes
 Christ
 may be
 heard,

1.

First, give away thy *self* to him, *bead, beart, tongue, body, soule*, and he will give away himselfe unto thee, *Cant. 6. 3.* yea, he will stand in thy room in heaven, that thou mayest triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in Christ; I have conquered Death, Hell, and the Devill in him.

2.

Secondly, Give away all thy sins to Christ, confesse them, leave them, cast them upon the Lord Jesus, so as to receive power from him to forsake them. And hee will bee made sinne for thee, to take them away from thee, *1 John. 1. 9.*

3.

Thirdly, Give away thine *honour, pleasure, profit, life*, for him; hee will give away his crowne, and honour, life and all to thee, *Luk 18.* Let nothing bee sweet unto thee but *him*, and nothing shall bee sweet unto him but *shee*.

4.

Fourthly, Give away thy rags, forsake thine owne righteousnesse for him, he will give away all his Robes, and Righteousnesse to thee, *Pbil. 3. 8. 9.* Thou shalt stand as glorious in the sight of God, howsoever thou art a poore sneak in thy selfe, as an angel
nay,

may, as all the angels, because cloathed with his Sonne Christ Jesus his righteousness.

Now tell me, will you have Christ? Hee is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these tearmes? upon these foure conditions.

Now because men will flatter themselves, and say; Yes.

3. I will shew you foure sorts of people that reject Christ thus offered.

First, *The slighty unbeliever*; that when hee heares of an offer of Christ, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the church and sayes, We must give Ministers the wall in the pulpit; and, poor men, they must have somewhat to say and preach for their living: There was a good plaine Sermon to day, the man seemes to mean well, but I thinke he be no great Schollar; and so makes no more of the offer of Christ, then of the offer of a straw at their feet. If a good bargaine bee offered them, they will forget all their businesse to accomplish that; yet they make light of this offer, *Mat. 22. 5.*

Secondly, *The desperate unbeliever*: that seeing his sinnes to be so great, and feeling his heart so hard, and finding but little good from God, since hee sought for help, (like *Cain*) flyeth from the presence of the Lord; like a madde Lyon he breaks his chaines of restraining grace, and runneth roaring after his prey, after his cups, queanes, lusts, &c. and so will not

III

Four
sorts of
people
that re-
ject
Christ.

I.

2.

not honour Christ with such a great cure of such great sins, that hee will never have the credit of it, nor will be beholding to him for such a kindnesse.

3.

Thirdly, *The presumptuous unbeliever*: that seeing what sins he hath committed, and it may be having a little touch and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sin as the greatest evill, or Gods wrath kindled against him as his greatest curse; and so catching at *Christ*, hopes he hath Christ, and hoping hee hath Christ already, shuts out Christ for the future, and so rejects him, *Mich. 3. 11.* You shall have these men and women never complain of the want, but onely of the weaknesse of their Faith, and they will not be beaten off from thence; let them hear never so much of their misery, nor see never so much of their sins, yet they will not bee beaten off from trusting to Christ.

4.

Fourthly, *The tottering doubtfull unbeliever*, one that is in a question whether he had best have Christ or no. He seeth some good in Christ that he would gladly have him for, as, there I shall have heaven, and pardon, and grace, and peace, and yet he seeth many things he dislikes with Christ; as, namely, then farewell merrie meeting, pastimes, cards, and dyce, pleasure and sinfull games; and hence they totter this way and that way, not knowing whether they had best have Christ or no, *Ja. 1. 6, 7.* These people reject Jesus Christ.

VI.

IV. And now come and see the greatnesse of this sin,

1 Its.

1. It's a most *bloudy fin*, its a trampling under foot the blood of the Sonne of God, Heb. 10. 21.

The great evil in rejecting Christ.

2 It's a most *dishonouring fin*; for, as by the first act of Faith, a man glorifieth God by obeying all the law at an instant in Christ: so, by rejecting him thou dost break all those Laws of God in an instant, and so dost dishonour him.

1.
2.

3 It's a most *ungratefull sinne*, its despising Gods greatest love, which the Lord takes most heavily.

3.

4 It is a most *inexcusable fin*; for what have you to cast against *Jesus Christ*? Oh, my sinnes are so great, thou wilt say: But take *Christ*, his blood will wash thee from all thy sins.

4.

Oh, but mine heart is hard, and my minde blinde.

Objec.

Yea, but take me, and I will breake thine heart, open thine eyes. A new heart is Gods gift, and hee hath promised to creat it in us.

Ans.

Oh, but then I must forsake all my pleasures.

Obje.

Thou shalt have them fully, continually, infinitely in Christ.

Ans.

Oh, but I cannot take Christ.

Obje.

Oh, but Christ can give thee an hand to receive him, as well as give away himselfe.

Ans.

5 It is a most *heavy fin*. What sin will gripe so in Hell, as this? *Job. 3. 19.* God the Father shall strike the devils for breaking the Law of the creation, but God the Son shall strike thee, and the Comforter himselfe shall set himselfe against thee, for despising the means

5.

means and offers of Redemption. The devils might never have had mercy, but thou shalt think with anguish, and vexation, and madness of heart, I might have had a Christ, he was offered unto me; mercy wooed this stubborn proud heart to yeeld. But O Rock of Adamant that I was, it did not affect mee. Oh flye speedily to this city of refuge, lest the pursuer of bloud overtake thee.

Vse 5.

Away then out of your selves to the Lord Jesus. Heaven and earth leave thee, and have forsaken thee; now there is but one more that can do thee good, and deliver thy soule from endlesse sorrow: goe to him, and take hold on him, not with the hand of presumption and love to thy selfe, to save thy selfe, but with the hand of faith and love to him to honour him.

Object.

I am well enough already, what tell you me of Christ.

Answer.

This is the damning sinne of these times, when men have Christ offered unto them, foretelling them else of wrath to come, they say they are well; hence feeling no judgement here, they feare no wrath hereafter; hence being well, they feelee no need of Christ; hence till they dye, they never seek out for a Saviour. Men will not come into the Arke already made for them, before the floud arise, The world makes so much of those it nurseth up, that they are unwilling to come to heaven, when they are called to come home.

Obje.

But it may bee Christ hath not redeemed me, nor shed his bloud for me, therefore why should I go to him?

It

It may be it is true, it may be not, yet doe thou venture as those, *Joel. 2. Who knowes but the Lord may returne?* It is true, God hath elected but few, and so the Son hath shed his blood, and dyed but for a few, yet this is no excuse for thee, to lye down and say, What should I seek out of my self for succour? Thou must in this case venture and try, as many men amongst us doe now, who hearing of one good living fallen, twenty of them will goe and seek for it, although they know onely one shall have it. Therefore say as those Lepers in *Samarita*; if I stay here in my sinnes, I die: if I goe out to the campe of the *Syrians*, we may live, we can but die however: if I go out to Christ I may get mercy, how ever I can but die, and it is better to die at Christs feet, than in thine owne puddle. Content not your selves therefore with your bare reformation and amending your lives, this is but to crosse the debt in thine owne book, it remaineth uncanceled in the creditors book still: but goe, take, offer up this eternall sacrifice before the eyes of God the Father; and cry guilty at his bar, and looke for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may Christ bee sent into thy soule. Rest not therefore in the sight or sence of a helplesse condition; saying, I cannot help my selfe unlesse Christ doeth: sigh unto the Lord Jesus in Heaven for succour, and admire the Lord for ever that when there was no help, and when hee might have raised out of the stones children to praise him, yet he should send his Sonne out of his be-
some

some to save thee. So much for this particular: The fifth *Divine Principle* followes to be handled.

CHAP. V.

THat those that are saved out of this estate, are very few, and that those that are saved, are saved with very much difficulty, *Mat. 7. 14. Straight is the gate, and narrow is the way that leadeth unto life, and few there be that finde it.*

Here are two points.

1 The paucity of them that shall bee saved; *few finde the way thither.*

2 The difficulty of being saved, *straight and narrow is the way and gate unto life.*

Doct.

Hence arise two Doctrines.

Luke 12. 32. 1 That the number of them that shall bee saved is very small, *Luke 13. 24. the Devil have his drove and swarmes that go to hell as fast as Bees to their hive; Christ hath his flock, and that is but a little flock; hence Gods children are called Jewels, Mal. 3. 17. which commonly are kept secret in respect of the other lumber in the house; hence they are called strangers and Pilgrims, which are very few in respect of the inhabitants of the countrey, through which they passe: hence they are called Sonnes of God, 1 John 3. 2. of the bloud royall, which are few in respect of common subjects.*

Few saved in all ages.

But see the truth of this point in these two things.

First, looke to all ages and times of the world. Secondly, to all places and persons in the

the world, and we shall see few men were saved.

I Look to all ages, and we shall finde but a handfull saved. As soon as ever the Lord began to keep house, and there was but two families in it, there was a bloudy *Caine* living, and a good *Abel* slaine. And as the world increased in number, so in wickednesse, *Gen. 6. 12.* it is said, *all flesh had corrupted their wayes,* and amongst so many thousand men, not one righteous but *Noah*, and his family; and yet in the Arke there crept in a cursed *Cham*.

Afterwards, as *Abrahams* posterity increased so we see their sin abounded. When his posterity was in *Egypt*, where one would think if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*; yet most of these God was wroth with, *Heb. 3. 12.* and onely two of them, *Caleb* and *Josua* went into *Canaan*, a type of heaven. Look unto *Solomons* time, what glorious time! what greater profession was there then! yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Looke further into *Isaias* time, when there were multitudes of sacrifices and prayers, *Isay 1. 11.* yet then there was but a remnant, nay a very little remnant, that should be saved. And look to *Isa 1. 9.* the time of Christs comming in the flesh (for I pick out the best times of all) when one would think by such Sermons hee preached, such miracles he wrought, such a life as hee led, all the *Jewes* should have entertained him,

him, yet 't is said, *He came unto his owne, and they*
 John 1. 12 *received him not.* So few, that Christ himselfe
 admires at one good *Nathaniel, Behold an Isra-*
elite in whom there is no guile. In the Apostles
 time, many indeed were converted, but few
 comparatively, and amongst the best Churches
 Rev. 3 4 many bad: as that at *Philippi, Phil. 3. 18.*
 many had a name to live, but were dead, and
 few only kept their garments unspotted. And
 presently after the Apostles time, *many grie-*
 Aa. 20.
 28. 29. 30 *vous wolves came and devoured the sheep;* and so in
 succeeding ages, *Rev. 12. 9. all the earth wondred*
at the whore in scarlot.

And in *Luthers* time, when the light began to
 arise again, he saw so many carnall Gospellers
 " that he breaks out in one Sermon into these
 " speeches. *God grant I may never live to see those*
 " *bloudy dayes that are coming upon an ungodly*
 " *world.* *Latimer* saw so much prophanenesse in
 his time, that he thought verily *Doomes-day*
 was just at hand. And have not our eyes seen
 in the *Palatinate*, where scarce one man in
 twenty that stood out, but fell from their glo-
 rious profession to Popery, as fast as leaves
 fall in Autumne. Who would have thought
 there had lurked such hearts under such a
 shew of detelting Popery, as was among them
 before. And at Christs coming, *shall bee finde*
faith on the earth.

Few shall
 be saved
 in all
 places.

2 Let us looke into all places and persons,
 and see how few shall be saved. The world
 is now split into foure parts, *Europe, Asia, Africa*
 and *America*: and the three biggest parts are
 drowned in a deluge of prophanenesse and
 superstition; they do not so much as pro-
 fesse

fesse Chrillt ; you may see the sentence of death writ on these mens fore-head, *Jer. 10. ult.* But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there. First, the *Grecian Church*; howsoever now in these dayes, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good, yet are they for the present, and have been for the most part of them without the saving means of knowledge. They content themselves with their old superstitions, having little or no preaching at all. And for the other parts, as *Italy, Spaine, France, Germany*, for the most part they are Popish; and see the end of these men, *2 Thes. 1. 9.* And now amongst them that carrie the badge of honesty, I will not speak what mine ears have heard, and my heart beleeves concerning other churches: I will come into our own church of *England*, which is the most flourishing church in the world: never had church such preachers, such meanes, yet have we not some chappels and churches stand as dark lanternes without light, where people are led with blinde, or idle, or licentious Ministers; and so both fall into the ditch?

Few shall
be saved
in Eng-
land.

*1 Cor. 1.
29.*

Nay, even amongst them that have the meanes of grace, but few shall be saved. It may be sometimes amongst ninety nine in a Parish, Christ sends a Minister to call some one lost sheepe, *Matth. 13.* Three grounds were bad where the seed was sowne, and onely one ground good. It's a strange speech of *Chrysostome* in his fourth Sermon to the people of

*Luk 15.
24. 25.*

G

Antioch,

Antioch, where he was much beloved, and did much good. "How many doe you thinke" (saith hee) shall bee saved in this city? It will bee an hard speech to you, but I will speak it; though here be so many thousands of you, yet there cannot be found a *hundred* that shall be saved, and I doubt of them too; for what villanie is there among youth, what sloth in old men? and so he goes on: So say I, never tell me, we are baptized, and are Christians, and trust to Christ; let us but sepeparate the goates from the sheep, and exclude none, but such as the Scripture doeth and sets a crosse upon their doores, with, *Lord have mercy upon them*, and wee shall see only few in the city shall be saved.

I. 1 Cast out all the *Prophane People* among us, as drunkards, swearers, whores, lyers, which the Scripture brands for black sheep, and condemnes them in an hundred places.

2 Set by all *Civill men*, that are but wolves chained up, tame devils, swine in a fair meadow, that pay all they owe, and do no body any harme, yet do none any great good, that plead for themselves and say. Who can say, black is mine eye? These are righteous men, whom Christ never came to call, for he came not to call the righteous, but sinners to repentance.

3 Cast by all *Hypocrites*, that like stage players in the sight of others, act the parts of Kings and honest men; when look upon them in their tyring house, they are but base varlets.

4 *Formall Professours*, and *Carnall Gospellers*, that

that have a thing like *faith*, and like *sorrow*, and like true *repentance*, and like good *desires*, but yet they be but pictures, they deceive others and themselves too, 2 Tim. 3.5

Set by these foure sorts, how few then are to be saved, even among them that are hatcht in the bosome of the church: 2.

First, Here then is an use of *incouragement*. Vse 1. Be not discouraged by the name of singularity. What? do you thinke your selves wiser then others? and shall none be saved but such as are so precise as Ministers prate? are you wiser then others, that you think none shall go to heaven but your selfe? I tell you, if you would be saved, you must bee singular men, not out of *fashion*, but out of *conscience*, Acts Tit 2 14. 24. 16.

Secondly, here is matter of *terroure* to all those that be of opinion, that few shall bee saved; and therefore when they are convinced of the danger of sinne by the Word, they fly to this shelter, if I be damned, it will bee wo to many more besides me then; as though most should not be damned. Oh yes, the most of them that live in the church, shall perish. And this made an Hermit, which *Theodore* mentions, to live fifteen years in a Cell in a desolate wilderness, with nothing but bread and water, and yet doubted after all his sorrow, whether he should bee saved or no. Oh, Gods wrath is heavy which thou shalt one day beare. Vse 2.

Thirdly, this ministreth *exhortation* to all confident people, that thinke they beleeve, and say, they doubt not but to be saved, and Vse 3.

hence doe not much fear death. Oh learne hence to suspect and feare your estates, and fear it so much, that thou canst not bee quiet, untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, *surely it is I*: If the Lord had said, onely *few* shall be damned, every man might fear, it may be it is I; but now he saith, *most* shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging feares this way, yet there is a generation of presumptuous, brazen-faced, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees*, (being so holy and strict) that if God save but two in the world, they shall make one.

The childe of God indeed is bold as a Lyon; but he hath Gods Spirit and promise, assuring him of his eternall welfare. But I speake of divers that have no sound ground to prove this point, (which they pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old Professors at large, who think, that's a jest indeed, that having been of a good beliefe so long, that they now should bee so farre behinde hand, as to beginne the work, and lay the foundation a-new. And not only among these, but amongst divers sorts of people, whom the Devill never troubles, because hee is sure of them already, and therefore cries
peace

peace in their eares, whose conscience never trouble them, because that hath shut its eyes; and hence they sleep, and sleeping dream, that God is mercifull unto them, and will bee so; yet never see they are deceived, untill they awake with the flames of Hell about their eares; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And Ministers never trouble them, for they have none such as are fit for that worke neare them; or if they have, they can sit and sleep in the church, or chuse whether they will believe him. And their friends never trouble them, because they are afraide to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered, and thought on, may damp thine heart and make thy conscience flie in thy face, and say, *thou art the man*; it may be there are better in Hell than thy self that art so confident; and therefore tell mee what hast thou to say for thy selfe, that thou shalt be saved; in what thing hast thou gone beyond them that *think they are rich, and want nothing, who yet are poore, blinde, miserable, and naked?*

Thou wilt say happily, first, I have left my *Object*. sins I once lived in, and am now no drunkard, no swearer, no lyer, &c.

I answer, thou mayest be washt from thy *Ans^w*. mire, (the pollution of the world,) and yet be a swine in Gods account, 2 Pet. 2. 20. thou mayest live a blamelesse, innocent, honest, smooth life, and yet bee a miserable creature still, Phil. 3. 6.

Obje. 2 But I pray, and that often.

Ans^w.

This thou mayest do, and yet never bee saved, *I say* 1. 11. *To what purpose do your multitude of sacrifices?* Nay, thou mayest pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov.* 1. 28.

Obje. 3 But I fast sometimes as well as pray.

Ans^w.

So did the Scribes and Pharisees, even twice a week; which could not be publick but private fasts. And yet this righteousness could never save them.

Obje. 4 But I heare the word of God, and like the best preachers.

Ans^w.

Ezek. 33.
31. 32.

This thou mayest do too; and yet never be saved. Nay, thou mayest so heare, as to receive much joy and comfort in hearing, nay to beleeve and catch hold on Christ, and so say and think he is thine, and yet not bee saved; as the stony ground did, *Mat.* 13. who heard the word with joy, and for a season beleeved.

Obje. 5 I read the Scriptures often.

Ans^w.

This you may do too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation.

Obje. 9 But I am grieved, and am sorrowfull, and repent for my sins past.

Ans^w.

Judas did thus, *Matth.* 27. he repents himself with a legall repentance for feare of Hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely of

of bloud, but innocent bloud. True humiliation is ever accompanied with hearty reformation.

Oh! but I love good men, and their company. *Obj. 7*

So did the *five foolish Virgins* love the company, and (at the time of extremity) the very oyle and grace of the *wise*, yet they were locked out of the gates of mercy. *Ans. w.*

But God hath given me more knowledge than others, or then I my selfe had once. *Obj. 8*

This thou mayest have, and be able to teach others, and think so of thy selfe too, and yet never be saved. *Ans. w. Rom. 2. 13*

But I keep the Lords day strictly, *Obj. 9*

So did the Jewes, whom yet Christ condemned, and were never saved. *Ans. w.*

I have very many good desires and endeavours to get heaven. *Obj. 10*

These thou and thousands may have; and yet misse of heaven. *Ans. w.*

Many shall seeke to enter in at that narrow gate, and not be able. *Luk. 13. 24.*

True, thou wilt say; many men doe many duties, but without any life or zeal. I am zealous. *Obj. 12*

So thou mayest be, and yet never saved; as *Ans. w. Phil. 3. 6.*
Jehu, Paul, was zealous when hee was a Pharisee, and if he was so for a false Religion and a bad cause, why much more mayest thou be for a good cause; so zealous, as not only to cry out against Prophainnesse in the wicked, but civill honesty of others, and Hypocrisie of others; yea, even of the coldnesse of the best of Gods people: thou mayest bee the fore-horse

2 Chron.
44. 4, 5, 6.

horse in the teame, and the ringleader of good exercises amongst the best men, (as *Joash* a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stirre them up unto it: Nay, thou mayest bee so forward as to bee persecuted, and not yeeld an inch, nor shrink in the wetting, but mayest manfully and courageously stand it out in time of persecution, as the *thorny ground* did: so zealous thou mayest be, as to like best of, and to flock most unto the most zealous preachers that search mens conscience best as the whole Countrey of *Judea* came flocking to *Johns* ministry, and delighted to heare him, for a season, nay thou mayest be zealous, as to take sweet delight in doing all these things, *Isay* 58. 2, 3. *they delight in approaching neare unto God,* yet come short of heaven.

Obj. 12 But thou wilt say: True, many a man rides post, that breaks his neck at last: many a man is zealous, but his fire is soone quenched, and his zeale soone spent; they hold not out. Whereas I am constant, and persevere in godly courses.

Ans. So did that young man, yet hee was a gracelesse man, *Matth.* 19. 20. *All these things have I done from my youth: what lack I yet?*

Obj. 13 It is true, Hypocrites may persevere, but they know themselves to bee naught all the while, and so deceive others: but I am perswaded that I am in Gods favour, and in a safe and happie estate, since I doe all with a good heart for God.

Ans. This thou mayest verily think of thy selfe, and

and yet be deceived, and damned, and go to the Devill at last. *There is a way* (saith Salomon) *that seemeth right to a man, but the end thereof is the way of death.* For he is an Hypocrit not onely that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of Hypocrites deceive others onely; the latter, having some inward, yet common work, deceive themselves too, *Jam. 1. 26.* If any man seeme to be Religious (so many are, and so deceive the world) but it is added, *deceiving his owne soule.* Nay, thou mayest go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayst passe through the world, and die with a deluded comfort, that thou shalt goe to heaven, and bee canonized for a Saint in thy funerall sermon, and never know thou art counterfait, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Go yee cursed;* so it was with the *Five foolish virgins* that were never discovered by the wise, nor by themselves, untill the gate of grace was shut upon them; If thou hast therefore no better evidences to shew for thy selfe, that thine estate is good, then these. Ile not give a pinnes point for all thy flattering false hopes of being saved: but it may be, thou hast never yet come so far as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this ship-wrack of soules thou seest so many thousands sinke, cry out, and conclude, *It is a wonder of wonders,* and

Pro. 14. 12

Mat. 25.

and a thousand, and a thousand to one, if ever thou comest safe to shoare.

Vse 4.

Oh ! strive then to bee one of them that shall be saved, though it cost thee thy bloud, and the losse of all that thou hast ; labour to goe beyond all those that goe so farre and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may bee in vaine. Consider that Christ here makes another and better use of it, *Luke 13. 24.* Seeing that *many shall seek*, and not enter, *therefore* (saith he) *strive to enter in at the straight gate* ; venture at least, and try what the Lord will doe for thee.

Quest.

Wherein doth a childe of God, (and so how may I) go beyond these Hypocrites that go so farre ?

Ans.

In three things principally.

I.
Wherein
a childe
of God
goeth
beyond
an Hypo-
crite.

First, no unregenerate man, though he go never so far, let him doe never so much, but he lives in some one sinne or other, secret or open, little or great. *Judas* went far, but hee was covetous. *Herod* went far, but hee loved his *Herodias*. Every dogge hath his kennell, every swine hath his swill, and every wicked man his lust, for no unregenerate man hath fruition of God to content him, and there is no mans heart, but it must have some good to content it ; which good is to be found only in the fountaine of all good, and that is God ; or in the cisterne, and that is in the creatures : hence a man having lost full content in God, he seekes for, and feeds upon contentment in the creature, which he makes a God, to him,
and

and here lyes his lust or sin, which hee must needs live in. Hence, ask those men that goe very farre, and take their penny for good silver, and commend themselves for their good desires; I say, ask them, if they have no sin, Yes say they, who can live without sin. So they give way to sin, and therefore live in sinne; Nay, commonly, all the duties, prayers, care, & zeal of the best Hypocrites, are to hide a lust; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes: or to feed their lusts, as *Jehu* his zeale against *Baal* was to get a Kingdome. There remains a root of bitternesse in the best Hypocrites, which howsoever it be lopt off sometimes by sicknesse, or horreur of conscience, and a man hath purposes never to commit it again, yet there it secretly lurkes, and though it seemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength & power of it remains still; and therefore when temptations, like strong *Philistines*, are upon this man again, he breaks all vows, promises, bonds of God and will save the life of his sin.

Secondly, no unregenerate man or woman ever came to be poore in spirit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and breake loose for ever from all sinne, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the sabbath, but they rested in their legall righteousness, and in the performance of these and the like duties,

ties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and ask him, why he hopes, to be saved. He will answere, *I pray read, heare, love good men; cry out of the finnes of the time.* And tell him again, that an Hypocrite may climbe these staires, and go as farre. He will reply, True indeed, but they do not what they do with a sound heart, but to bee seen of men. Marke now, how these men feel a good heart in themselves, and in all things they doe, and therefore feel not a want of all good, which is poverty of spirit, and therefore here they fall short, *Isay 66. 2.* there were divers Hypocrites forward for the worship of God in the Temple, but God loathes these, because not *poore in spirit*, to them onely it is said, *The Lord will looke.* I have seene many Professors very forward for all good duties, but as ignorant of *Christ*, when they are sifted, as blocks. And if a man (as few do) know not Christ, he must rest in his duties, because hee knowes not Christ, to whom he must go and bee carried if ever he be saved. I have heard of a man that being condemned to dye, thought to bee saved from the Gallows, and to save himselfe from hanging by a certaine gift he said he had of whistling; so men seek to save themselves by their gifts of *knowledge*, gifts of *memorie*, gifts of *prayer*, and when they see they must die for their finnes, this is the ruine of many a soule, that though he forsake Egypt and his finnes, and flesh-pots there, and will never be so as hee hath been, yet hee never commeth into *Canaan*, but looseth himselfe and his soule in a wilderness

wildernesse of many *dueties*, and their perissheth.

Thirdly, if any unregenerate man come unto Christ, he never gets into Christ, that is, never takes up his *eternall rest* and lodging in any thing else but Jesus Christ, *Heb. 4.4. Judas followed Christ* for the bagge, hee would have *the bagge* and Christ too; *The young man* came unto Christ to be his Disciple, but he would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented, if they have salvation from Hell by Christ, they are contented; but Christ himself contents them not. Thus farre an Hypocrite goes not. So much for the first Doctrine, observed out of the Text. I come now to the second.

3.

Doct. 2. *That those that are saved, are saved with much difficulty: or it is a wonderfull hard thing to be saved.*

Doc. 2

The gate is straight, and therefore a man must sweat and strive to enter: both the entrance is difficult, and the progresse of salvation too. Jesus Christ is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of good wishes. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and say over thy prayers, and crying God mercie for thy sinnes, will save thee. It is not Lord have mercy upon us, will doe thee

thee good. It is not comming constantly to Church; these are easie matters. But it is a tough work, a wonderfull hard matter to bee saved, 1 Pet. 4. 18. Hence the way to Heaven is compared to a *race*, where a man must put forth all his strength, and stretch every limbe, and all to get forward. Hence a Christians life is compared to *wrestling*, Eph. 6. 12. All the policy and power of hell buckle together against a Christian, therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 Tim. 4. 7. a man must fight against the *Devill*, the *world*, *himselfe*, who shoot poysoned bullets in the soule; where a man must kill or be killed. God hath not lined the way to Christ with velvet, nor strewed it with rushes; Hee will never feed a slothfull humour in man, who will be saved, if Christ and heaven would drop in their mouthes, and if any would beare their charges thither: If Christ might be bought for a few cold wishes and lazie desires, he would be of small reckoning amongst men, who would say, Lightlie come, slightly goe. Indeed Christs yoke is easie in it selfe, and when a man is got into Christ nothing is so sweet; but for a carnall dull heart, it is hard to draw in it; for,

Foure
straight
gates to
be passed
through
before
we can
enter in-
to hea-
ven.

There are foure straight gates which every one must passe through before hee can enter into heaven.

There is 1. the straight gate of *Humiliation*: God saveth none but first he humbleth them; now it is hard to passe through the gates and flames of hell, for a heart as stiffe as a stake to bow, as hard as stone to bleed for the least pricke

prick not to mourne for one sin, but all sins, and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himself to be loaden with sinne, and prelt to death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be sermon sick, but to have a heart rent for sin and from sin, this is true humiliation, and this is hard.

2 The straight gate of *Faith*, Eph. 1. 19. its an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled to beleeve and say, it's but beleeving: but it is an hard matter for a man humbled, when he seeth all his sins in order before him, the *devill* and conscience roaring upon him, and crying out against him, and God frowning upon him, now to call God Father, is an hard work. *Judas* had rather be hanged than beleeve. It is hard to see a Christ, as a rocke to stand upon, when wee are overwhelmed with sorrow of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearle: it's hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never bee quiet till he is got in thine armes, & then with *Simeon* to say, Lord, now lettest thou thy servant depart in peace.

2.

3 The straight gate of *Repentance*. It is an easie matter for a man to confesse a mans selfe to be a sinner, and to cry God forgivenesse untill next time: but to have a bitter sorrow, and so to turne from all sin, and to returne to God

3.

God, and all the wayes of God, which is true repentance indeed; this is hard.

4. 4 The straight gate of oppositions of devils, the world, and a mans owne selfe, who knock a man down when he begins to look towards Christ and heaven.

Use. Hence learne, that every easie way to heaven is a false way, although Ministers should preach it out of their Pulpits, and Angels should publish it out of heaven.

The false
wayes to
heaven
discove-
red.

Now there are nine easie wayes to heaven (as men thinke) all which lead to hell.

1. 1 The common broad way, wherein a whole parish may all goe a breadth in it: tell these people they shall bee damned, their answer is, then woe to many more besides me.

2. 2 The way of civill education, whereby many wilde natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. 3 *Balams* way of good wishes, whereby many people will confesse their ignorance, forgetfulnesse, and that they cannot make such shews as others do, but they thank God their hearts are as good, & God for his part accepts (they say) the will for the deed; And, *My son give me thine heart*: the heart is all in all, and so long they hope to do well enough. Poore deluded creatures thus thinke to breake through armies of *sin*s, devils, temptations, and to break open the very gates of heaven with a few good wishes; they think to come to their journeyes end without legs, because their hearts are good to God.

4 The way of formality, whereby men rest in the performance of most or of all externall duties without inward life, *Mark* 1. 14. Every man must have some Religion, some fig-leaves to hide their nakednesse. Now this Religion must be either true Religion, or the false one; if the true, hee must either take up the power of it, but that he will not, because it is burdensome: or the forme of it, and this being easie, men embrace it as their God, and will rather lose their lives, than their Religions thus taken up. This forme of Religion is the easiest Religion in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended; take a book and pray, keep thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed down with the forme of Religion, as the devill is driven away (as they say) with holy water; partly also because the forme of Religion credits a man, partly because it is easie in it selfe, its of a light carriage, being but the shadow and picture of the substance of Religion: as now, what an easie matter is it, to come to Church? They hear (at least outwardly) verie attentively an houre and more, and then to turne to a prooffe, and to turne down a leafe, heres the forme. But now to spend Saturday at night, and all the whole Sabbath day morning in trimming the Lampe, and in getting oyle in their heart, to meete the bridegroom the next day, and so meete him in the word, and there to tremble at the voice of God, and suck the breast while it is
H open

open, and when the word is done, to go aside privately, and there to chew upon the Word, there to lament with tears all the vain thoughts in dueties, deadnesse in hearing, this is hard, because this is the power of godliness: and this men will not take up: so for private prayer, what an easie matter it is for a man to say over a few prayers out of some devout book, or to repeat some old prayer got by heart since a childe, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this forme is easie: but now to prepare the heart by serious meditation of God and mans selfe before hee prays, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there to wrestle with God, although it bee an houre or two together for a blessing, this is too hard; men thinke none do thus, and therefore they will not.

5. Fifthly, the way of *presumption*, whereby men having seen their sinnes catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as regard iniquity in their hearts, though they do not act it in their lives. Their onely comfort is, that the sentence of damnation is not yet executed upon them.

6. Sixthly, the way of *sloth*, whereby men lye still, and say, God must do all; If the Lord would set up a Pulpit at the Ale-house doore, it may be they would heare oftner. If God will

will alwayes thunder, they will alwayes pray; if strike them now and then with sicknesse, God shall bee payed with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to hell as fast as they can; and if God will not catch them, they care not, they will not return.

Seventhly, The way of *carelesnesse*, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get now, they feed themselves with a false hope they shall hereafter: they are content to be called Precitians, and fooles, and crazie braines, but they want brokennesse of heart, and they will pray, (it may be) for it, and passe by that difficulty; but to keep the wound alwayes open, this they will not do, to bee alwayes sighing for help, and never to give themselves rest, till their hearts are humbled; that they will not, *these have a name to live, yet are dead.*

Eighthly, the way of *moderation* or honest discretion, Rev. 3. 16. which indeed is nothing but luke-warmnesse of the soule, and that is, when a man contrives and cuts out such a way to heaven, as he may bee hated of none, but please all, and so do any thing for a quiet life, and so sleep in a whole skin. The Lord saith, *He that will live godly, must suffer persecution.* No, not so, Lord. Surely (think they) if men were discret and wise, it would prevent a great deal of trouble and opposition in good courses; this man will commend those that are most zealous, if they were but

wise, if he meet with a black-mouth'd swea-
rer, he will not reprove him, lest he bee dis-
pleased with him; if he meet with an honest
man, hee'l yeeld to all he saith, that so he may
commend him; and when hee meets them
both together, they shall be both alike wel-
come (what ever he thinks) to his house and
table, because he would faine be at peace with
all men.

9, Ninthly, and lastly. The way of *self-love*,
whereby a man fearing terrible hee shall bee
damned, useth diligently all meanes whereby
he shall be saved. Here is the strongest diffi-
culty of all, to row againstt the stream, and to
hate a mans selfe, and then to follow Christ
fully.

The way
of self
love.

I now come to the sixth Generall head, pro-
posed in order to be considered.

CHAP VI.

That the grand cause of mans eternall ruine, or
why so many are damned, and so few saved by
Christ, it is from themselves, Ezek. 33. 11. *Why
will ye dye?*

The great cause why so many people dye,
and perish everlastingly, is because they *will*;
every man that perisheth, is his own butcher,
or martherer, *Matth. 23. 27. Hos. 13. 9.* this
is the point wee purpose to prosecute at the
present.

Quest.

Ans.

How men
plot their
own ruin

The question here will bee, how men plot
and perfect their owne ruine.

By these foure principall meanes, which are
the foure great rocks that most men are split
upon

upon ; and great necessity lyeth upon every man to know them; for when a powder-plot is discovered, the danger is almost past. I say, there are these foure causes of mans eternall overthrow, which I shall handle largely, and make use of every particular reason when it is opened and finished.

First, by reason of that bloudy black *ignorance* of men, whereby thousands remaine wofully ignorant of their spirituall estate; not knowing how the case stands between God and their soules ; but thinking themselves to bee well enough already, they never seeke to come out of their misery , till they perish in it.

1.

Secondly, by reason of mens *carnall security*, putting the evill day far from them, whereby they feele not their fearefull thraldome, and so never groan to come out of the slavish bondage of sin and Sathan.

2.

Thirdly, by reason of mans *carnall confidence*, whereby they shift to save themselves by their own duties and performances when they feel it.

3.

Fourthly, by reason of mans bold *presumption*, whereby men scramble to save themselves by their owne seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

4.

I will begin with the first Reason, and discover the first traine , whereby men blow up themselves, which is this : They know not their misery, nor that fearefull accursed forlorne estate wherein they lye, but thinke and say, they shall do as well as others; and there-

Ignorance the first Generall Reason of mans ruine.

fore when any friend perswadeth them to come out of it, and shewes them the danger of remaining in such a condition; whats their answer? "I pray you save your breath to
 "coole your broth. Every Fat shall stand on
 "his owne bottome; let mee alone I hope I
 "have a soule to save as well as you, and shall
 "be as carefull of it as you shall or can be; you
 "shall not answere for my soule, I hope I
 "shall doe as well as the precisest of you all. Hence likewise, if the Minister come home to them, they goe home with hearts full of out-cryes against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true; here's harsh doctrine, enough to make a man run out of his wits, and to drive men to despaire. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) They never *seek, pray, strive* or follow the means whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of hell about their eares. They will acknowledge indeed many of them, that all men are borne in a most miserable estate, but they never apply particularly that generall truth to themselves; saying, *I am the man*, I am now under Gods wrath, and may bee snatcht away by death, every houre, and then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their miserie.

First, the common sort of Prophane, blockish, ignorant people.

Secondly,

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that thinke themselves faire, and in a very good estate, though they have but one feather on their crest to boast of.

I will begin with the first sort, and shew you the reasons why they are ignorant of their miserie, that is for these foure Reasons. I.

First, Sometimes because they want the saving means of knowledge. There's no faithfull Minister, no compassionate *Lot*, to tell them of fire and brimstone from heaven for their crying sins; there's no *Noah* to forwarne them of a flood; theres no messenger to bring them tidings of those Armies of Gods devouring plagues and wrath, that are approaching near unto them; they have no Pilots, poore forsaken creatures to shew them their rockes; they have either no Minister at all to teach them, either because the Parish is too poore, or the Church living too great to maintaine a faithfull man (the strongest Asses carrying the greatest burchens commonlie) O wofull Physitians! sometimes they be prophane, and cannot heale themselves, and sometimes they be ignorant, and know not what to preach, unlesse they should follow the steps of Master *Latimer*, *Fryer*; or at the best, they shoot off a few pot-gunnes against grosse sinnes; or if they doe shew men their miserie, they licke them whole againe with some comfortable ill applyed sentences (but I hope better things of you, my brethren) the mans Patron may happily storme else. Or else they say commonly, thou hast sinned, but comfort thy self,

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despaire not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithfull watch-man to cry *fire, fire*, in that sleepe estate of sin and darknesse wherein they lye; therefore whole Townes, Parishes, generations of men, are burnt up, and perish miserably, *Lam. 2. 14.*

2. Secondlie, because they have no leasure to consider of their misery, when they have the means of revealing it unto them, as *Felix, Acts 24. 25.* Many a man hath many a bitter pill given him at a Sermon, but he hath not leasure to chew upon it. One man is taken up with suites in Law, and another almost eaten up with suretiship, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he saith the world is hard, and hence, like a Mole, rootes in the earth, week-dayes and Sabbath-dayes; the world thus calling them on one side, and lusts on another, and the Devill on the other side, they have no leasure to consider of *Death, Devill, God, nor themselves, Hell nor Heaven.* The Minister cryes and knockes without, but there is such a noise and number of tumultuous lusts & vaine thoughts in their hearts and heads, that all good thoughts are sad unwelcome guests, and are knockt down presentlie.

3. Thirdly, because if they have leasure, they are afraid to know it. Hence people cry out of Ministers, that they damne all, and will heare them no more, and they will not bee such fooles as to beleve all that such say; the

the reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chirurgion; they think, to be troubled in minde as others are, is the very high roade to despair; and therefore if they doe heare a tale, how one after hearing of a Sermon grew distracted, or drowned, or hanged himself, it shall be an *item*, and a warning to them, as long as they live, for troubling their heads about such matters. Men of guiltie consciences (hence) flie from the face of God, as prisoners from the Judge, as debtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feel with horroure of heart that which you feare a little now.

Fourthlie, because if they be free from this foolish fear, they cannot see their miserie, by reason that they looke upon their estates through false glasses, and by vertue of many false principles in their mindes, they cheat themselves.

Which false Principles are these principally; I will but name them.

First, they conceive, God that made them will not be so cruell as to damne them.

Secondlie, because they feele no miserie (but are verie well) therefore they fear none.

Thirddie, because God blesteth them in their outward estates, in their corne, children, calling, friends, &c. would God blesse them so if he did not love them?

Fourthlie, because they thinke sin to be no great evill for all are sinners, so this cannot mischieve them.

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5. Fifthlie, because they think Gods mercie is above all his works, though sinne be vile, yet conceiving God to be all mercie, all honey, and no iustice, they thinke they are well.
6. Sixthlie, because they thinke Christ dyed for all sinners, and they confesse themselves to be great ones.
7. Seventhly, because they hope well, and so think to have well.
8. Eighthlie, because they do as most do, who never crying out of their sinnes while they lived, and dying like Lambs, at last they doubt not for their parts, but doing as such doe, they shall dye happilie as others have done.
9. Ninthlie, because their *desires* and *hearts* are good, as they thinke.
10. Tenthlie, because they doe as well as God will give them grace, and so God is in the fault onely, if they perish.

These are the reasons and grounds upon which prophane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

Secondlie Hollow Professors cheat and cozen their owne soules. It is in our Church, as it is in an old Wood, where there are many tall trees, yet cut them and search them deepe, they prove pithlesse, saplesse, hollow, un-found creatures. These men twilt their own ruine with a finer thread, and can juggle better then the common sort, and cast milts before their own eyes, and so cheat their owne soules. It's Ministers first worke to turne men from

from darknesse into this light, *Acts* 26. 18. and the Spirits first worke to convince men of sin, *John* 16. 9. and therefore it's peoples maine worke to know the worst at first of themselves.

Now the cause of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkennesse of their *Understanding*.

Secondly, the false baltard peace begot and nourished in the *Conscience*.

Thirdlie, the fly and secret distempers of the *Will*.

First, there are these seven drunken distempers in the understanding or minde of man, whereby he cometh to be most miserably deceived.

First, the understandings *Arrogancie*. You shall never see a man mean and vile in his own eyes deceived, *Psal.* 25. 9. but a proud man or woman is often cheated; Hence proud *Haman* thought surely hee was the man whom the King would honour, when in truth it was intended for poore *Mordecai*: For, pride having once overspread the minde, it ever hath this propertie, it makes a penny stand for a pound, a sparke is blowne up to a flame, it makes a great matter of a little seeming grace, and therefore the proud *Pharisee*, when hee came to reckon with himselfe, hee takes his poore counter, that is, *I am not as other men*, nor as this *Publican*, and sets it downe for 1000. pound, that is, he esteemes of himselfe, as a very rich man for it: So many a man because he hath some good thing in himselfe, as, hee

How men come to be deceived about their spirituall estates.

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is pittifull to the poore, hee is a true man though a poore man, hee was never given to wine, or women. Hee magnifieth himself for this title, and so deceives and over-reckons himselfe. There are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey-folkes with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest and to bee reputed so, not knowing what true grace means therefore *Bristow*-stones are pearles in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to thinke highlie of themselves, although they be but glittering seeming jewels in a swines snout. A cab of Doves dung was sold in *samaria's* time of famine at a great rate a man living in such a place, where all about him are either ignorant, or prophane, or civill, a little morall honestie (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that looks through a red glasse, all things appeare red; a man looking upon himself through some faire spectacles, through some one good thing that he hath in himself, appeares faire to him. It is said, *Luke 20. ult.* the *Pharisees* devoured widowers houses. Might not this racking of Rents make them question their estates? No. Why? They for pretence made long prayers: so, many men are drunk now and then, but they are sorrie; they cannot but sinne, but there desires are good; they talke idly, but they live honestlie; they do ill sometimes, but they meane well. Thus when

when some good things are seen in themselves, pride puffs them with an overweening conceit of it, and so they cozen their own soules.

Secondly, the understandings *Obstinacy*: 2. whereby the minde having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now, your old rooted, yet rotten professors, having growne long in a good conceit of themselves, will not beleeve that they have been fooles all their lifetime, and therefore now must pull downe, and lay the foundation again; and hence you shall have many say of a faithfull Minister, that doeth convince and condemne them and their estate to bee most wofull; what? shall such an upstart teach me? doth he think to make mee dance after his pipe, and to think that all my good prayers, my faith, my charity, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditionall opinions and conceits whereby he chears himselfe, till Christs blood do it, 1 Pet. 1. 18. And hence the woman of *samaria* objected this against Jesus Christ, that their old Fathers worshipped in that mountaine, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John 4. 20.* Men grow crooked and aged with good opinions of themselves, and can seldome or never be set straight again. Hence such kinde of people though they would faine be taken for honest religious Christians, yet will never suspect their estates to be bad themselves, nei-
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ther can they endure, that any other should search or suspect them to be yet rotten at the heart : And are not those wares and commodities much to be suspected, nay concluded to be starke naught which the seller will needs put upon the chapman without seeing or looking on them first? It's a strong argument we produce against the Papists Religion to bee suspected to be bad, because they obtrude their opinions on their followers to be believed without any hesitation or dispute about them, either before or after they have embraced them : certainly thy old *faith*, thy old *prayers*, thy old *honesty* or form of piety are counterfeit wares, that cannot endure searching, because thou wilt not bee driven from this conceit. *I am in a good estate*, I have been so long of this good minde and therefore will not begin to doubt now. Its to be feared, that such kinde of people, (as I have much observed) are either notoriously ignorant, or have sometime or other fallen into some horrible secret grievous sinnes ; as whoredome, oppression, or the like, the guilt of which lying yet secretly on them, makes them flye from the light of Gods truth, which would finde them out, quarrelling both against it; and the Ministers that preach it, *Rom. 2. 8.* And therefore as it is with theeves when they have any stollen goods brought within doors, they will not be searched or suspected, but say, they are as honest men as themselves that come to search, for they feare if they be found out, that they shall be troubled before the judge, and may hardlie escape with their
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lives : so many old Professours, when the Minister comes to search them, they clap to the doores upon the *man* and *truth* too, and say they hope to be saved as well as the best of them all. The reason is, they are guiltie, they are loath to be troubled and cast downe by seeing the worst of themselves, and think it is hard for them to go to heaven, and bee saved, if they have been in a wrong way all their life time. An honest heart will cry after the best meanes, *Lord search me, John 3. 20.* and open all the doores to the entertainment of the straightest, strictest truths.

Thirdlie, the understandings *Obscurity* or ignorance of the infinite exactnesse, glorious purity, and absolute perfection of the Law of God; whence it commeth to passe, that this burning Lamp or bright sunne of Gods Law, being set in their mindes, rotten grounds of their owne righteousnessse, doing some things according to the Law of God, shines and glitters gloriously in their eyes, in the dark night time of dismall darknesse, by doing of which they thinke they please God, and their estates are verie good, *I was a live,* saith Paul, *Rom. 7. 9. without the Law*, and he gives the reason of it, because sinne did but sleep in him like a cut-throat in an house, where all is quiet. Before the Law came, he saw not that deadly secret core of corruption, and that litter of Rebellion that was lurking in his heart, and therefore thought highlie of himself for his own righteousnessse. The Gospell is a glasse to shew men the face of God in Christ, *2 Cor. 2. 14.* The Law is that glasse

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glasse that sheweth a man his owne face, and what he himselfe is : Now if this glasse bee taken away, and not set before a deformed heart, how can a man but think himself faire; And this is the reason why civil men, Formalists, almost every one, think better of themselves then indeed they are, because they reckon without their hoast, that is, they judge of the number, nature, and greatnesse of their sinnes by their owne bookes, by their owne reason, they look not Gods debt book, Gods exact Lawes over, and compare themselves therewith; If they did, it would amaze the stoutest heart, and plucke down mens plumes, and make them say, is there any mercy so great as to passe by such sinnes and to put up such wrongs, and to forgive such sins and debts, one of which alone may undoe mee, much more so many?

4. Fourthly the understandings *Security or Sleepinesse*, whereby men never reflect upon their owne actions, nor compare them with the rule; although they have knowledge of the law of God, yet it is with them, as it is with men that have a faire glasse before them, but never beholding themselves in the glasse, they never see their spots. This is the wo of most unregenerat men; they want a reflecting power and light to judge of themselves by, *Jer. 8. 6.* you shall have them thinke on a Sermon, Here's for such an one, and such an one is touched here; when it may bee the same Sermon principally speakes of them; But they never say, this concerneth me, I was found out through the goodnesse of the Lord

Lord to day, and surely the man spake unto none but unto me, as if some body had told him what I have done. And hence you shall finde out many lambe Christians, that will yeeld to all the truthe delivered in a Sermon and commend it too, but go away, and shake off all truthe that serve to convince them. And hence many men, when they examine themselves in generall, whether they have grace or no, whether they love Christ or no, they think yes, that they doe with all their hearts; yet, they neither have this grace or any other, what ever they thinke, because they want a reflecting light to judge of generalls by their owne particulare courses. For, tell these men, that hee that loves another truelie, will often thinke of him, speake of him, rejoyce in his company, will not wrong him willingly in the least thing: Now ask them if they love Christ thus; If they have any reflecting of light, they will see, where they have one thought of Christ, they have 1000. on other things. Rejoyce? nay they are wearie of his company in word, in prayer, And that they do not only *wrong* him, but make a light matter of it, when it is done; all are sinners, and no man can live without sin. Like a sleepe man (fire burning in his bed-straw) hee cries not out, when others happilie lament his estate, that see a far off, but cannot help him, *Isay.* 42. 25. A man that is to be hanged the next day, may dream overnight, he shall be a King; why? because he is a sleep, he reflects not on himself. Thou mayest go to the Devill and bee damned, and yet

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yet ever thinke and dreame, that all is well with thee. Thou hast no reflecting light to judge of thy selfe. Pray, pray therefore that the Lord would turne your eyes inward, and do not let the devill and delusion shut you out of your owne house from seeing what Court is kept there every day.

5. Fifthly, the understandings *impietie*; whereby it lessens and vilifies the glorious grace of God in another; whence it comes to passe, that this deluded soule seeing none much better then himself, concludes, if any bee saved, I shall no doubt be one, *Isay. 26. 10. 11.* Men will not behold the Majestie of God in the lives of his people; many a man being too light, but desirous to goe and passe for current, weighs himself with the best people, and thinks, what have they that I have not? what doe they that I doe not? and if hee see they go beyond him, he then turnes his own ballance with his finger, and makes them too light, that so hee himselfe may passe for weight.

And this vilifying of them and their grace, judging them to bee of no other mettall then other men, appears in three particulars.

1. First, they raise up false reports, of Gods people, and nourish a kennel of evil suspicions of them: if they know any sin committed by them, they will conclude, they be all such: if they see no offensive sinne in any of them, they are then reputed a pack of *Hypocrites*: If they are not so uncharitable (having no grounds) they prophesie they will *hereafter* be

as bad as others, though they carry a faire flourish now.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely by their outside, and by what they see in them, and so, like children, seeing stars a great way off thinke them no bigger nor brighter then winking candles. They stand a far off from seeing the inside of a childe of God, they see not the glorie of God filling that temple, they see not the sweet influence they receive from Heaven, and that fellowship they have with their God; and hence they judge but meanlie of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within. 26

Thirdlie, if they see, Gods people do excell them, that they have better lives and better hearts, and better knowledge, yet they will not conclude that *they* have no grace, because it hath not that stamp that honest mens money hath. But this prank they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yet they dare bee bold to thinke and say, *their* hearts are as upright, though they be not so perfect as others are. And so vilifie the grace that shines in the best men, by making this gold to differ from their owne copper, not essentially but gradually, and hence they deceive themselves miserablie, not but that one (*starre* or) sincere Christian differs from another in glory: I speake of those men onely, that never were fixt in so high a sphere, 31

sphere, as true honesty dwells, yet fallie farther this bad conclusion, that they are upright for their measure, that they have not the like measure of grace received as others have.

6. Sixthly, the understandings *Idolatry*, whereby the minde sets up, and bowes downe to a false image of grace; that is, the minde being ignorant of the height and excellencie of true grace, takes a false scantling of it, and so imagins and fancies within it self, such a measure of common grace to be true grace, which the soule easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserablie, *Rom. 10. 3.*

And the minde comes to set up her image thus,

1. First, the minde is haunted and pursued with troublesome feares of hell. *Conscience* tells him, hee hath sinned, and the *Law* tells him he shall die, and *Death* appeares and tells him, he must shortly meet with him; And if he be taken away in his sinnes, then comes a blacke day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith hee, Lord, keep my soule from these miseries; he hopeth it shall not prove so evill with him, but feares it will.

2. Secondly, Hereupon he desireth peace and ease, and some assurance of freedome from these evils. For it is an hell above ground, ever to bee on the wrack of tormenting feares.

3. Thirdly, That he may have ease, hee will
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not swagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it is the least measure of it too:) Hereupon hee desires to heare such Sermons, and read such Bookes as may best satisfie him concerning the least measure of grace; for, sinne onely troubling him, grace onely can comfort him soundlie: And so, *Grace*, which is meate and drinke to an holy heart, is but Physick to this kinde of men, to ease them of their feares and troubles.

Hereupon being ignorant of the height of *true* grace, he fancieth to himself such a measure of common *Grace* to be true grace. As, if he feesles himselfe ignorant of that which troubles him; so much knowledge will I then get, saith he. If some foule sins in his practise trouble him, these he will cast away, and so reformes: If omission of good dueties molests him, he will heare better, and buy some good Prayer-booke, and pray oftner. And if he be perswaded such a man is a verie honest man, then he will strive to doe as hee doth; and now he is quieted.

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When he hath attained unto this pitch of his own, now he thinks himselfe a young beginner, and a good one too, so that if he dyeth he thinks he shall do well; if he liveth, hee thinkes and hopes he shall grow better; and when he is come to his owne pitch, here he sets down his state fully satisfied. And now, if hee bee prest to get into the estate of grace, his answer is, *That is not to be done now*, hee

thankes God, *that care is past*. The truth is (beloved) it is too high for him; his owne legges could never carry him thither, all his grace, comming by his owne working, not by God Almightyes power. Let a man have false weights, hee is cheated grievously with light gold; why? because his weights are too light: So these men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt pieces cheat them. Hence you shall have those men commend pithlesse, saplesse men for very honest men as ever brake bread; why? they are just answerable to their weights. Hence I have not much wondered at them, who maintaine that a man may fall away from true grace: The reason lyeth here: They set up to themselves such a common work of grace to bee true grace; from which, no wonder that a man may fall. Hence *Bellarmino* saith: That which is true grace *veritate essentie* only, may be lost, not that grace which is true, *veritate firmæ soliditatis*; which latter being rightly understood, may be called *speciall*, as the other, *common* grace. Hence also you shall have many Professors hearing a hundred Sermons, never moved to grow better. Hence likewise you shall see our common Preachers comfort everie one almost, that they see troubled in minde, because they thinke presently, they have true grace: Now they begin to bee sorrowfull for their sins. 'Tis just according to their own light weights.

For the Lords sake take heed of this deceit. True grace (I tell you) it's a rare pearle, a glorious

glorious Sun clouded from the eyes of all but them that have it, *Rev. 2. 18.* a strange admirable, almighty work of God upon the soule, which no created power can produce as farre different in the least meafure of it, from the highest degree of common grace, as a Devill is from an Angell; for it is Chrilt living, breathing, raigning, fighting, conquering in the soule. Down therefore with your Idoll grace, your Idoll honesty: true Grace never aimes at a pitch, it aspires onely to perfection, *Phil. 3, 12, 13.* And therefore *Chrysoftome* calls Saint Paul, *insatiabilis Dei cultor*: A greedy, insatiable, devouring worshipper of the Lord Almighty.

Seventhly, The understandings error is another cause of mans ruine.

And that is seene principally in these five things, these five errors or false conceits,

First, In judging some trouble of minde, some light sorrow for sinne to bee true Repentance; and so thinking they doe repent, hope they shall be saved; for sin is like sweet poyson, while a man is drinking it down by committing of it, there is much pleasure in it, but after the committing of it, there is a sting in it, *Prov. 23. 31, 32.* then the time commeth when this poyson workes, making the heart swell with griefe, sorry they are at the heart; they say, for it; and the eyes drop, and the man that committed sin with delight, now cries out with griefe in the bitternesse of his soule; *O that I, beast that I am, had never committed it, Lord, mercy, mercy, Prov. 5. 3. 4, 11. 12.* Nay, it may bee they will fast, and humble, and af-

sist their soules voluntarie for sin, and now they thinke they have repented, *1/ay 58.3.* and hereupon, when they hear, that all that sinne shall dye, they grant this is true indeed, except a man repent, and so they thinke *they have done already.* This is true, *At what time soever a sinner repents, the Lord will blot out his iniquities.* But this Repentance is not when a man is troubled somewhat in minde for sin, but when hee commeth to mourne for sin as his greatestt evill, as if hee should see all his goods and estate on a light fire before him; and that not for some sinnes, but all sins, little and great; and that not for a time, for a fit and a way (a Land-flood of sorrow) but alwayes like a spring never dry, but ever running all a mans life-time.

Secondly, in judging the striving of conscience against sin, to be the striving of the flesh against the Spirit, and hence come these speeches from carnall black mouthes? *The Spirit is willing, but the flesh is weak:* and hence men think, they being thus compounded of Flesh and Spirit, are regenerate, and in no worse estate then the children of God themselves: as sometime I once spake with a man that did verily think, that Pilate was an honest man, because hee was so unwilling to crucifie Christ; which unwillingnesse did arise only from the restraint of conscience against the Fact. So many men judge honestly, yet simply upon such a ground of themselves, they say, they strive against their sinnes, but Lord be mercifull unto them, they say *the flesh is fraile;* and hence *Arminius* gives a diverse inter-

interpretation of the seventh Chapter of the Romans from ordinary Divines ; concerning which, Paul speaks in the person of an unregenerate man, because hee observed divers gracelesse persons (as he saith himselfe) having fallen, and falling commonly into sins against conscience, to bring that chapter in their own defence and comfort, because they did that which they allowed not, verse. 15. and so it was not they, but *sin* that dwelled in them.

And so, many among us know, they should be better, and strive that they may grow better, but through the power of sinne, cannot ; conscience telleth them they must not sinne, their hearts and lusts say they must sinne; and here forsooth is flesh and spirit : Oh no, here is, conscience and lust onely by the eares, together. Which striving *Herod, Balaam, Pilate,* or the vilest Reprobate in the World may have, Such a warre argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart; as, it is no wonder if a horse run away when he is loose ; but when his bit and bridle is in his mouth, now to be wilde, argueth hee is altogether untamed and subdued. Take heed therefore of judging your estate to bee good, because of some backwardnesse, of your hearts to commit some sins, though little sins ; for thy sinnes may be, and, it is most certaine are more powerfull in *thee*, then in others that have not the like strugglings, because *they* have not such checks as thou hast to restrain thee. Know therefore that the striving of the *spirit* against

against the *Flesh*, is against sin, *because it is sinne*; as a man hates a Toad, though hee be never poisoned by it; But the striving of thy conscience against sin, is only against sin, because it is a troubling, or a damning sinne; The striving of the Spirit against the flesh, is from a deadly hatred of sinne, *Rom. 7. 15*. But thy striving of conscience against sin, is onelie from a feare of the danger of sinne; for *Balaam* had a minde to curse the Israelites for his monies sake, but if hee might have had an house full of silver and gold (which is a goodly thing in a covetous eye) it is said, he durst not curse them.

3. Thirdly, In judging of the sincerity of the heart by some good affection in the heart. Hence many a deluded soul reasons the case out thus with himself: Either I must be a prophane man, or an Hypocrit, or an upright man. Not prophane, I thanke God, for I am not given to whoring, drinking, oppression, swearing: nor Hypocrite, for I hate these shewes, I cannot indure to appeare better without then I am within; therefore *I am upright*. Why? Oh, because mine heart is good, mine affections and desires within are better then my life without, and what ever others judge of me, I know mine owne heart, and the heart is all that God desires. And thus they fool themselves, *Prov. 28. 26*. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

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Self love will make a man seek his owne good and safety ; hence it will pull a man out of his bed betimes in the morning , and call him up to pray ; it will take him and carrie him into his chamber towards evening , and there privately make him seeke, and pray, and tug hard for pardon , for Christ , for mercy. *Lord evermore give us of this bread.* But the love of Christ makes a man desire Christ and his honour for *himselfe*, and all other things for Christ. It is true, the desires of Sons in Christ by faith are accepted ever, but the desire of servants, men that work only for their wages out of Christ, are not.

Fourthly, In judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aim at Gods glory, and yet perish ? Yes, and ordinary too. 4. 2 Kings 10. 18.
A man may be liberall to the poore, maintain the Ministry, be forward and stand for good things , whence he may not doubt but that God loves him : But here is the difference, though a wicked man may make Gods glory in some particulare things his end , yet hee never makes it in his generall course his utmost and last end ; A subtle Apprentice may do all his Masters work, but he may take the gaine to himselfe , or divide it betwixt his Master and himselfe, and so may bee but a Knave, as observant as he seemes to be ; So a subtle heart, (yet a vile villanous heart) may forsake all the world, as *Judas* did, may binde himselfe apprentice to all the duties God requireth outwardly at his hands, and so doe good works , but what is his last end ? It is that

that he might gaine respect or place, or that Christ may have some part of the glory, and he another, *Simon Magus* would give any money sometimes that hee could pray so well, know so much and doe as others do, and yet his last end is for himselfe; but *how can you beleeve, if you seek not that glorie that comes from God*, sayes Christ? there is many seek the honour of CHRIST, but do you seeke his honour onely; It is your last end, where you rest and seek no more but that: If thou wouldest know whether thou makest Christs glory thy last end, observe this Rule.

If thou art more grieved for the eclipse of thine owne honour, and for thine own losses; then for the losse of Gods honour, it is an evident signe thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*; and therefore doest not seeke Gods honour, in the prime and chiefest place. Sinne troubled *Paul* more than all the plagues and miseries of the world: Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted but the Lord may lose his honour daily by thine owne sinnes, and those that bee round about thee, but not a teare, not a sigh, not a groan, to behold such a spectacle. As sure as the Lord lives, thou seekest not the Lords name, or honour, as thy greatest good.

Fifthly, in judging the power of sin to bee but *infirmity*; for if any thing trouble an unregenerate man, and makes him call his estate into question, it is sinne either in the being or power of it. Now sinne in the being ought

ought not, must not, make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sinne onely can trouble a man. Now if a man do judge of this to be onely but *infirmities*, which the best are compassed about withall; hee cannot but lie downe securely, and thinke himselfe well. And if this error be settled in one that lives in no one knowne sinne, it is very difficult to remove: for let the Minister cast the sparkes of hell in their faces; and denounce the terrour of God against them, they are never stirred: Why? because they thinke, *here is for you that live in sin*, but as for themselves, although they have finnes, yet they strive against them, and so cannot leave them; for, *we must have sin as long as we live here*, they say. Now marke it, there is no surer signe of a man under the bloody raigne, and domination of his lusts and sins, than this; that is, to give way to sinne, (though never so little and common) nor to be greatly troubled for sin (for they may bee a little troubled) because they cannot overcome sinne; I deny not, but the best do sin daily, yet this is the disposition of *Paul*, and everie childe of God, he mourneth not the lesse, but the more for sinne; though hee cannot quite subdue them, cast them out and overcome them. As a prisoner mournes the more that he is bound with such fetters he cannot break; so doth every one truely sensible of his wofull captivity by sinne; This is the great difference between a *raging sinne* a man will part withall, and a sinne of infirmity

infirmities a man cannot part withall; a sinne of *infirmity* is such a sinne as a man would, but cannot part with it. And hence he mournes the more for it. A *raging sin* is such a sin; as a man happily by vertue of his lashing conscience, would sometimes part withall but cannot, and hence mournes the *lesse* for it, and gives way unto it. Now for the Lords sake take heed of this deceit; for I tell you, those sinnes you cannot part withall, if you groane not day and night under them, (saying, O Lord, help me, for I am wearie of my self) and my life, will certainly undoe you. You say, you cannot but *speake idly*, and *think vainly*, and *do ill*, as all doe sometimes; I tell you, those sinnes shall be everlasting chaines to hold you fast in the power of the Devill untill the judgement of the great day.

And thus much of the understandings corruption, whereby men are commonly deluded; Now followeth the second.

Secondly, in regard of the false bastard peace begot in the conscience. Why should the Camp tremble when Scouts are a sleep, or give a false report, when the enemies are near them? Most men thinke they are in a safe estate, because they were never in a troubled estate, or if they have been troubled, because they have got some peace and comfort after it.

How false
peace is
bred in
the soule,

Now this false peace is begot in the heart, by these foure means.

1. By *Sathan*.
2. By *false teachers*.
3. By a *false spirit*.

4. By

4. By a false application of true promises.

1. By *Sathan*, whose kingdome shall fall if it should bee divided; and bee alwayes in a combustion: hence he laboureth for peace, *Luke 11. 21. When the strong man keepeth the palace, his goods be in peace*, that is, when *Sathan* armed with abundance of shifts and carnall reasonings possesseth mens soules, they are at peace. 1.

Now looke as masters give their servants peace, even so the devill.

1 By removing all things that may trouble them: and

2 By giving unto them all things that may quiet and comfort them, as meat, drink, rest, lodging, &c. so doth *Sathan* deal with his slaves and servants.

First, by removing those sins which trouble the conscience; for a man may live in a sinne, and yet never be troubled for that sinne; for sinne against the light of conscience onely troubles the conscience; as children that are tumbling and playing in the dust, they are not troubled with all the dust, nay; they take pleasure to wallow in it; but only with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that hee had kept all the commandements from his youth, *but went away sorrowfull*, because that dust, *that sinne* he lived in with delight before, fell into his eyes, and therefore was troubled: Now marke the plot of the devill, when hee can make a man live, and wallow, and delight in his sinnes, and

and so serve him, and yet will not suffer him to live in any sinne against conscience, whereby he should be troubled, and so seek to come out of his wofull estate, *he is sure this man is his owne*; and now a poore deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thanke God) is cleare, and they know of no one sinne they live in, they know nothing by themselves, that may make them so much as suspect their estate is bad, *Matth. 9. 13. I came not to call the righteous, but sinners to repentance*, that is, such an one as in his own opinion, is full whole; every sin being a childe of Gods sicknesse, he is never without some kinde of sorrow: but some sinnes onlie being a naturall mans sicknesse, they being removed, he recovers out of his former sorrow, and growes well againe, and thinks himself sound: but the Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lords sake look to this subtilty; many think themselves in a good estate, because they know not the particular sinne they live in, whereas Satan may have stronger possession of such as are bound with his invisible fetters and chains, when those that have their pinching bolts on them may sooner escape.

2. Secondly, By giving the soule *liberty* to recreate it selfe in any sinfull course, wherein the eye of conscience may not be pricked and wounded. Servants when they are put alwayes to worke, and never can goe abroad, are wearie both of worke and master: that
master

master pleaseth them, that giveth them moſt liberty. To bee pent up all the day long in doing Gods worke, *watching, praying, fighting* againſt every ſin, that is a burthen, this is too ſtrict, and becauſe that they cannot endure it, they think the Lord lookes not for it at their hands. Now Satan gives men liberty in their ſinfull courſes; and this liberty begets peace, and this peace makes them think well of themſelves, 2 *Pet.* 2 19. There's many rotten profeſſors in theſe dayes, that indeed will not open their mouthes againſt the ſincere hearted people of God, yet they walke looſely, and take too much liberty in their ſpeeches, liberty in their thoughts, liberty in their deſires and delights, liberty in their company, in their paſtimes, and that ſometimes under a pretence of Chriſtian liberty, and never trouble themſelves with theſe needleſſe controverſies, to what end, or in what manner do I uſe theſe things? whereas the righteous man feareth alway, conſidering there is a ſnare for him in every lawfull liberty. May not I ſinne in my *mirth*, in my *ſpeaking*, in my *ſleeping*? Oh, this liberty that the devill gives, and the world takes, beſots moſt men with a fooliſh opinion, that all is well with them.

Thirdly, by giving the ſoule good dyet, *meat* and *drinke* enough, what diſh hee likes beſt. Let a maſter give liberty, yet his ſervant is not pleaſed, unleſſe he hath meat and drinke and food; ſo there's no wicked man under heaven, but as hee takes too much liberty in the uſe of lawfull things, ſo hee feedeth his
K heart

heart with some unlawfull secret lust, though all the time they live in it, it may be, it is unknown to them, *Luke 16. Dives* had his dish, his good *things*, and so tang himselfe a sleep, and bade his soule take his ease and rest: yea, observe, this dyet is poysoned in it self, but ever commended to the soule as wholsome, good and lawfull. They christen sin with a new name, as Popes are at their election: if he be bad, they call him sometimes *Pius*, if a coward, *Leo*, &c. So covetousnesse is good husbandrie: company keeping good neighbourhood, lying, to save their credit from cracking, but a handsome excuse and hence the soule goes peaceably on, and beleeves hee is in a good estate.

- I. Fourthly, by giving the soul rest and sleep, that is cessation sometimes from the act of sinne; hence they are hardly perswaded that they live in sinne, because they cease sometimes from the act of sinne, as no man doeth alwayes swear, nor is he alwayes drunk, nor alwayes angrie. They think, onely their falls in these or the like sinnes, are slips and falls, which the best man may have sometimes, and yet be a dear child of God: Oh! Satan will not alwayes set men at his worke; for if men should alwayes have their cups in their hands, and their queenes in their armes; if a covetous man should alwayes root in the earth, and never pray, never have good thoughts, never keep any Sabbath, if a man should alwayes speak idly, and never good word drop from him, a mans conscience would never bee quiet, but shaking him up
from

from what hee doth; but by giving men respite from sinning for a time, Sathan getteth stronger possession afterwards, as *Matth. 12.43*, *When the unclean spirit is gone out of a man, it returnes worse.* Sampsons strength alwayes remained, and so doeth sinnes strength in a naturall man, but it never appeares untill temptation come.

Fifthly, By giving the soule faire promises of heaven and eternall life, and fastning them upon the heart. Most men are confident their estate is good, and though God kills them, yet will they trust in him, and cannot bee beaten from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the serpent, *she should not dye*, so doeth hee insinuate his perswasions to the soule, though it live in sin, he shall not dye, but do well enough, as the precisest. Satan gives thus good words, but wofull wages, the eternall flashes of hell.

II. *By false teachers.* Who partly by their loose examples, partly by their flattering doctrines in publick, and their large charitie in private, dawbing up every one (especiallie that is a good friend unto them) for honest and religious people, and if they bee but a little troubled, applying comfort presentlie, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly passport, and so they goe out of the world, and dye like lambs, being wofully cheated, *Mat. 24. 11.*

Look abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them; the reason is, such and such a Minister will goe to the Ale-house, and hee never prayes in his familie, and hee is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheaced by foure hundred false Prophets. Whilst the Minister is of a loose life himselfe, he will wink at others and their faults, lest in reprovng them he should condemne himself, and others should say unto him, Physitian, heal thy selfe. Theeves of the same companie will not steal, from one another, lest they trouble thereby themselves; and hence they give others false cards to saile by, false rules to live by; their unconscionable large charity, is like a gulfe that swalloweth Ships (soules I mean) tossed with tempests, and not comforted, *Isa.* 54. 7, 8. and hence all being fish that commeth to their net, all men think so of themselves.

III. III. A *false spirit*. This is a third cause that begets a false peace; as there is a true Spirit that witnesseth to our spirits, that we are sonnes of God; *Rom.* 8. 16. So there is a false spirit, just like the true one, witnessing that they are the Sons of God, *1 John* 4. 1, wee are bid to *try the spirits*: now, if these spirits were not like Gods true Spirit, what need tryall? As, what need one try whether dirt be gold, which are so unlike to each other. And this Spirit I take to be set downe,
Matth.

Matth. 24. 23. Now look as the true Spirit witnesseth, to the false spirit, being like it, witnesseth also.

First, the Spirit of God humbles the soule: 1.
So before men have the witness of the *false spirit*, they are mightily cast downe and dejected in spirit, and hereupon they pray for ease and purpose to lead new lives, and cast away the weapons, and submit, *Psal. 66. 3.*

Secondly, the Spirit of God in the Gospel reveales Jesus Christ, and his willingnesse to save, so the *false spirit* discovereth Christs excellency and willingnesse to receive him, if he will but come in. It fareth with this soule as with Surveyors of lands, that take an exact compasse of other mens grounds, of which they shall never enjoy a foot. So did *Balaam, Num. 24. 5, 6.* this false spirit sheweth them the glory of heaven and Gods people. 2.

Thirdly, Hereupon the soule commeth to be affected, and to taste the goodnesse and sweetnesse of Jesus Christ, as those did, *Heb. 6.* and the soule breaks out into a passionate admiration: Oh that ever there should bee any hope for such a vile wretch as I am and have been, and so joyes exceedingly, like a man half way wrapt up into heaven. 3.

Fourthly, Hereupon the soule being comforted after it was wounded, now calleth God, *my God*, and Christ, *my sweet Saviour*, and now it doubts not but it shall be saved; why? because I have received much comfort after much sorrow, and doubting, *Hos. 8. 2, 3.* and yet remains a deluded miserable creature still. 4.

But here marke the difference between the witnesse of each spirit. The *false spirit* makes a man beleeeve he is in the itate of grace, and and shall bee saved, because hee hath *tasted* of Christ, and so hath been comforted, and that abundantly: But the *true spirit* perswades a man, his estate is good and safe, because he hath not onely tasted, but bought this Christ; as the wise Merchant in the Gospel, that rejoyced he had found the pearle, but yet stayes not here, but sells away all, and *buyes* the pearle. Like two Chapmen that come to buy wine, the one tastes it, and goeth away in a drunken fit, and so concludes it is his: So a man doth, that hath the false spirit: but the true spirited man doth not only taste, but buyes the wine, although he do not drink it all down, when he cometh to taste it; yet he having been incited by tasting to buy it, ~~now~~ he calls it his owne: So a childe of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnesse that is in God, yet he forsakes all for God, for Christ, and so takes them lawfullie as his own.

Again, the false Spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soule taste the love of the Lord, stirreth up the soule to do a worke mightilie for the Lord. Now the soule cryeth out; *What shall I doe for Christ that hath done wonders for me?* If every haire on my head were a tongue to speak of his goodnesse, it were too little.

Nebem.

Nehem. 8. 10. the joy of the Lord is our strength
Psal. 51. 12. Uphold mee with thy free spirit, or
 as the Chaldean paraphrase hath it, *thy kingly*
spirit, the Spirit of adoption in Gods childe
 is no underling, suffering men to lye down,
 and cry, my desires are good, but flesh is
 fraile; No, It is a kingly spirit *that raignes*
where it liveth.

IV. *False applying of true promises*, is the last
 cause of false peace. And when a man hath
 Gods Spirit within, and Gods hand and pro-
 mise (as he thinks) for his estate, now hee
 thinkes all safe. This did the Jews, they said,
We have Abraham to our Father, and so reputed
 themselves safe, God having made them pro-
 mise, *I will be a God of thee, and of thy seed.* But
 here is a difference between a childe of Gods
 application of them and a wicked mans; the
 first applyeth them so to him, as that he liveth
 upon them, and nothing but them; and to
 whom doeth the dudge belong, but to the
 childe that liveth upon it. The other lives
 upon his lusts, and creatures, and yet catcheth
 hold on the promise.

IV.

Ps. 38. 19.

By these foure meanes is begot a bastard
 false peace.

Thus much of the second cause of mans
 deceiving himselfe; False peace in the Con-
 science.

Now followeth the third.

III. The corruptions and distempers of
 the Will, which is the third cause why men
 deceive themselves. Which are many. I will
 onely name three.

III.

First, when the Will is resolved to goe on

I.

in a sinfull course, and then sets the understanding a worke to defend it. Whence it fareth with the soul, as with a man that cometh to search for stollen goods, who having received a bribe afore-hand, searcheth every where but where it is, and so the man is never found out to bee what he is: So a man having tasted the sweetnesse of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself, as many do, except *there* where his darling lust lyes; *he sits upon that*, and covers it willingly from his owne eyes, as *Rachel* did upon stolne goods, and so never findes out himselfe, *Iohn 3. 20.* a man that hath a minde to sleep quietly, will cause the curtaines to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: So a man having a minde to sleep in some particular sinfull course at his ease, will search himself, and let some light come into his minde.

And hence many prophane persons, that know much, their opinions are orthodox, their discourse savoury) yet doe they know little of themselves, and of those sinnes and lusts that haunt them, which they must part with, because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtaine here: Hence many men that live in those sinnes of the grossest usury, finding the gaine and tasting the sweet of that sinne, will reade all bookes, goe to all those Ministers, they suppose, that hold it lawfull, and so pick up
and

and gather reasons to defend the lawfulness of the sinne, and so because they would not have it to be a sinne, finde out reasons whereby they think it no sinne; but the bottom is this, their will hath got the bribe, and now the understanding playes the lawyer, and hence men live in the most crying sinnes, and are sure to perish, because they will not know they are in an error.

Secondly, when the will sets the understanding a worke to extenuate and lessen sin, for many, when they see their sinne, yet make it small by looking at the false end of their opticke glasse; they think such small matters never make any breach between the Lord and their souls. Hence they say, *the best man sinnes seven times aday, and who can say my heart is cleane?* What is the reason that a childe of God hath little peace many times after commission of small sinnes; Oh! it is because they see the horrible nature of the least sinne: small wrongs against so deare, so great a friend as the Lords is, it cuts their hearts; yet a carnall heart is never troubled for great sinnes, because they make a light matter of them.

Thirdly, Will-full ignorance of the horrible wrath of God. Hence men rush on in sin, as the horse into the battell. Hence men never feare their estates, because they know not Gods wrath hanging over them. Coldest Snakes when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome: but bring them to the fire, then they hisse and sting, so sin when it is brought near Gods wrath, (that devouring

ing fire) it makes men cry out of themselves, then I am undone, oh I am a lost creature; but being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their wofull miserable estate, which *Ignorance* is the first Rock, or the first powder-plot that spoiles thousands.

Yet, there are three more dangerous, because more secret.

The second reason why men ruin themselves.

Now followeth the second reason of mens ruine. By reason of mans *carnall security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery, when they know it: for if a mans minde understand his misery, yet if the heart bee hard or sleepe, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isay* 29. 9, 10. Now this is the estate of many a soule, he doth know his miserie, but by reason of the sleepe, secure senseles spirit of slumber, he never feeles it, nor mournes under it, and so comes out of it.

Rea. I

Nahum
1. 2.

Now the reasons of this securitie are these
Because God powers not out the full measure of his greace upon men, because he kindles not the pile of wrath that lyes upon men, its reserved and concealed, *not revealed from heaven*, and so long, let God frown, Ministers threaten, and smaller judgements drop, yet they will never seeke shelter in Jesus Christ, but sleep in their sins untill God raine downe flouds of horroure, bloud, fire, untill Gods arrowes sticke in mens heart, they will never

never seeke out of themselves unto Jesus Christ, *Eccles.* 8. 11. so long as Gods plagues were upon *Pharaoh*, he giveth faire words, and *Moses* must be sent to pray for him: but when Gods hand is taken away; now *Pharaohs* heart is hardened. So long as Gods sword is in his scabberd, men have such stout hearts, that they will never yeeld; God must wound and cut deep, and stab, and thrust to the verie heart, else men will never yeeld, never awaken, till Gods filts be about mens eares, and he is dragging them to the stake; men will never awake and cry for a pardon and deliverance of their wofull estate.

Secondly, because if they do in part feele, *Rea. 2* and so feare Gods wrath, they put away the evill day farre from them, they hope they shall do better hereafter, and repent some other time, and therefore they say, soule eate, drinke, follow thy sports, cups, queanes; thou hast a treasure of time, which shall not be spent in many yeares, *I say* 22. 12, 83. that look as it is with the waxe, let it be of never so pliable a disposition, and the fire never so hot, yet if it bee not brought neare the fire, and be held in the fire, it never melts, but still remaines hard, so it is here. Let a man or woman have never so gentle or pliable a nature, and let Gods wrath bee never so hot and dreadfull in their judgements, yet if they make not the day of wrath present to them, if they see it not readie every moment to light upon their hearts, they are never melted, but they remaine hard hearted, secure, sleepe wretches, and never graon to come out of their

their wofull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor never seek earnestly for mercie, till they lye upon their death bed, and then, oh the promises that they ply God with? try me Lord, and restore me once more to my health, and life againe, and thou shalt see how thankfull I will be; because that now they apprehend wrath and misery near unto them.

Heb. 3. 13.

Rea. 3 Thirdly, because they think they can beare Gods wrath, though they doe conceive it neare at hand, even at the very doores: men think not that Hell is so hot, nor the Devill so black, nor God so terrible as indeed he is. And hence wee shall observe the Prophets present Gods wrath as a thing intollerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to beare Gods wrath, *Nebem. 1. 6.* and hence we shall have many men desperately conclude, they will have their swinge in sinne, and if they perish, they hope they shall be able to beare it, *it is but a damning* they think, and hence they goe on securely. O poore wretches! the devill scares and feares all the world, and at Gods wrath the devils quake, and yet secure men fear it not, they think hell is not so horrible a place.

Rea. 4 Fourthly, because they know no better an estate: Hence though they feele their wofull and miserable condition, yet they desire not to come out of it. Although men finde hard lodging

lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they finde in this miserable Inne, untill they come to hell; for such a man pursued by outward miseries or inward troubles, there staves. O miserable man, that makes shift till he come to hell. They may heare of the happie estate of Gods people, but not knowing of it experimentallie, they stay where they are, *Joh. 4. 14.*

Take a Princes childe, and bring it up in a base house and place, it never aspires after a Kingdome or Crowne: So men, hatcht in this world, knowing no better an estate, never cast about them to get a better inheritance than that they scramble for here. Wives mourne for the long absence of their beloved husbands, because they know them and their worth. God may absent himselfe from men, weekes, moneths, yeares, but men shed not one teare for it, because they never tasted the sweetnesse of his presence. It is strange to see men take more content in their cups and cards, pots and pipes, dogs and hawkes, than in the fellowship of God and Christ, in Word, in Prayer, in Meditation, which Ordinances are burdens and prisons unto them. What is the reason of it? Is there no more sweetnesse in the presence of Gods smiling in Christ, than in a filthie Whore? Yes, but they know not the worth, sweetnesse, satisfying goodnesse of a God; yet into fresh waters they will never returne, because now they taste a large difference of each estate: So it is here, if men did but once taste of the happi-
nesse

nesse of Gods people, they would not for a thousand worlds be one halfe houre in their wild loose Sea again.

Rea. 5 Fifthly, because if they doe know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denalls when they seek unto him, do so farre discourage them, that they sleep still securely in that estate. A slothfull heart bewitched with present ease and pleasures and delights, considering many a teare, many a prayer must it make, many a night must it break its sleepe, manie a wearie step must it take toward heaven and Christ, if ever it come there, growes discouraged and deaded, and hard-hearted in a sleepe estate, and had rather have a bird in the hand then two in the bush, *Prov.* 1.32. *Jer.* 48, 11. *The Israelites* wished that they were at their Onyons and Garlike again in *Egypt*. Was there no *Canaan*? yes, but they wished thus because there were walls built up to heaven, and Giants sonnes of *Anack* in the Land, difficulties to overcome. O slothfull hearts! Secondly, because God sometime put them to straights, and denyed them what they sought for, they were of such a waspish teasty, fullen spirit, that because the Lord had them not alwayes on his knees, they would run away: so many a man meets with sorrow, enough in his sinfull, dropie, drunken estate, he heares of heaven and a better estate; yet why goes he to his lusts and flesh pots again? Oh, because there are so many difficulties and blocks and hindrances in his way, and because they pray and finde not ease, therefore

fore they eat, drinke, laugh, sport and sleep in their miserable estate still, *Matth. 7. 14.* therefore men walk in the broad way, because the other way to life is straight and narrow, it is a plague, burden, a prison to be so strict; men had rather sit almost an houre in the stockes, then bee an houre at prayer; men had rather bee damned at last, than sweat it out and runne through the race to receive a Crowne, and hence men remaine secure.

Sixthly, because of the strange strong power of sin, which beares that sway over mens soules, that they must serve it, as prisoners stoope to their Jaylor, as souldiers that have taken their pay, *their pleasure of sinne*, must follow it as their Captaine, though they goe marching on to eternall ruine: nay, though Doomes day should be to morrow, yet they must and will serve their lusts. As the Sodomites when they were smitten with blindness, which tormented their eyes, as though they had been pricked with thornes, for so the Hebrew word signifies, even when destruction was near, they groped for the doore. Men cannot but sinne though they perish for sin; hence they remaine secure.

Reas. 6

Rom. 1.
ult.

Seventhly, Despaire of Gods mercie: hence, like *Cain*, men are Runnagates from the face of God; men thinke they shall never finde mercy when all is done: hence they grow desperatelie sinfull; like those *Italian Senators*, that despairing of their lives (when upon submission they had been promised their lives, yet) being conscious of their villanie, made

Reas. 7

made a curious banquet, and at the end of it, everie man drank up his glasse of poyson, and killed himselfe : So men feeling such horrible hard hearts, and being privie to such notorious sinnes, they cast away lives, and heaven, and soules for lust, and so perish wofullie, because they lived desperatelie, and so securelie.

8. Eightlie, Because men nourish a blinde, false, flattering hope of Gods mercie : hence manie knowing and suspecting that all is nought with them, yet having some hope they *may* bee in a good estate, and God may love them hence they lye down securelie, and rest in their flattering hope. Hence observe, those people that seldome come to a conclusion, to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remaine secure in their condition ; they commonlie grow to this desperate conclusion ; that they hope God will be mercifull unto them; if not, they cannot help it : like the man that had on his Target the Picture of God and the Devill : under the first hee writ, *si tu non vis*, if thou wilt not; under the other he writ, *ipse rogitat*, here's one will.

9. Ninthlie, because men bring not their hearts under the hammer of Gods word to be broken, they never bring their consciences to be cut. Hence they goe on still securelie with festered consciences. Men put themselves above the word, and their hearts above the hammer, they come not to have the Minister to humble them, but to judge of
of

of him, or to pick some prettie fine thing out of the word, and so remaine secure fotts all their dayes : for if ever thy heart be broken, and thy conscience be awaked the word must do it : but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the word.

Tenthlie , because men consider not of Gods wrath daily ; nor the horrible nature of sinnes , men chew not these pills : hence they never come to bee affected nor awakened. 10.

Awaken therefore all you secure creatures; Use. feel your miserie, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou dost perish ; and is thine heart secretly secure, so damnably dead, so desperate-ly hard, that thou hast no heart to come out of it : what ? no sigh, no teares ? canst thou carrie all thy sinnes upon thy back, like Sampson the gates of the Citie , and make a light matter of them ? Dost thou see hell fire before thee , and yet wilt venture ? art thou worse then a beast which wee cannot beate nor drive into the fire, if there be any way to escape : oh get thine heart to lament and mourne under thy miseries, who knowes then but the Lord may pittie thee ? But oh hard heart ! thou canst mourne for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt down, and all is gone , thou canst not mourn. If thine heart were truelie affected, the pillow would be washed with thy teares, and the wife in thy

thy bosome would be witnesse to thine heart breakings in mid-night for those sins which have grieved the spirit of God many a time, thou couldst not sleep quietlie, nor comfortable without assurance. If you were sick to death, Physitians, should hear how you doe; and if you were humbled, wee should have you in the bitternesse of your spirits cry out? *What shall we doe?* but know it, thou must mourne here or in hell. If God brok *Dauids* bones for his adulterie, and the angels backs for their pride; the Lord if ever he saves thee will break thine heart too.

Quest. But thou wilt say, How shall I doe to get mine heart affected with my miserie.

Ans^w. Take a full view of thy miserie. 2 Take speciall notice of the Lords readinesse and willingnesse to receive thee yet unto mercie: for, two things harden the heart. 1 False hope; whereby a man hopes, hee is not so bad, as indeed hee is. 2 No hope; whereby a man when he seeth himselfe so notoriouslie bad, thinkes there is no willingnesse in the Lord to pardon or receive such a monster of men to mercy; and if neither the hammer can break thy stonie heart, nor the Sunshine of mercie melt it, thou hast an heart worse then the devill, and art a spectacle of the greatest mercie. 1 In regard of sin. 2 In regard of Gods wrath.

*How to
get a
broken
heart.*

First, in regard of sinne. Thou hast sinned, and that grievouslie against a great God, thou makelt no great matter of this: No, but though it be no load to thee, its a load on the Lords heart, *Isa.* 1. 24. and time will come

come he will make the whole sinfull world by rivers of fire and bloud to know what an evill it is.

For 1, in everie sinne thou dost strike God, and sling a dagger at the heart of God. 2 In everie sin thou dost spight against God: for if there were but one onely thing wherein a man could do his friend a displeasure, was not here spight seen if hee did that thing? Now tell me, hath not the Lord been a good friend unto thee? Tell me, wherein hath he grieved thee? and tell me, in what one thing canst thou please the devill, and doe God a displeasure, but by sinne? yet, O hard heart, thou makest nothing of it; but consider thirdlie, in everie sin thou doest dis-throne God, and setteth thy selfe above God: for in everie sinne, this question is put, whose will shall be done, Gods will or mans! Now man by sinne sets up his owne will above the Lords, and so kickes God, (blessed for ever. adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

Consider then of Gods wrath; the certainty of it, the unsupportablenesse of it, how that dying in thy sinnes, and secure estate, it shall fall, for when men cry, *Peace, Peace*, then commeth sudden destruction at unawares; pray therefore to God to reveale this to thee, that thine heart may break under it. Secondlie, consider of the Lords mercie and readinesse to save thee, who hath prepared mercie, and intreats thee to take it, and waiteth every day for thee to that end.

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The third Reason of mans ruine is, that carnall confidence, whereby men seeke to save themselves, and to scramble out of their miserable estate by their own duties and performances, when they do feel themselves miserable: the soul doth as those, *Hos. 5. 13.* men when they be wounded and troubled, they never look after Jesus Christ, but go to their owne waters to heale themselves, like hunted Harts when the arrow is in them, *Rom. 9. 31, 32.*

For the opening of this point, I shall shew you these two things.

1. Wherein this resting in *Duties* appeares.
2. Why do men rest in *themselves*.

Wherein
mens rest-
ing in
Duties
appeares.

First, this resting in *Duties* appears in these eleven degrees.

1 The soul of a poore sinner, if ignorantlie bred and brought up, rests confidently in superstitious vanities. Ask a devout Papist, how he hopes to be saved: hee will answer, By his good workes. But enquire further; what are these good works: why, for the most part superstitious ones of their own inventions (for the crow thinks her own bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their Paternosters, bowing down to images and crosses.

2 Now these being banished from the Church and Kingdome, then men stand upon their titular profession of the true Religion, although they bee Devils incarnate in their

their lives. Look up and down the Kingdom, you shall see some roaring, drinking, dicing, carding, whoring in Tavernes and blinde Alehouses; others belching out their oathes, their mouthes ever casting out like *raging Seas* filthy frothy speeches: others, like *Ismaels*, scotting at the best men, yet these are confident they shall be saved. Why? (they say) they are no Papists, hang them, they will die for their Religion, and rather burne than turne again by the grace of God. Thus the Jews boasted, they were *Abrahams seed*: so our carnall people boast: Am not I a good Protestant? am I not baptized? do not I live in the Church, and therefore resting here, hope to be saved? I remember a Judge, when one pleaded once with him for his life, that hee might not be hanged, because he was a Gentleman; he told him, that therefore he should have the Gallows made higher for him; so when thou pleadest, I am a Christian and a good Protestant (yet thou wilt drinke, and sweare, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and thy plagues in hell the heavier.

3 If men have no peace here, then they flee to, and rest in the goodnesse of their insides: you shall have many a man, whom if you follow to his chamber you shall finde verie devout, and they pray heartily for the mercie of God, and forgivenesse of sinnes: but follow them out of their chambers, watch their discourses, you shall finde it frothy and vaine,

and now and then powdered with *faith* and *truth* and obscene speeches. Watch them when they are crost, you shall see them as angrie as Wasps, and swell like Turkeys, and so spit out their venome like Dragons. Watch them in their journeyes, and you shall see them shoot into an Alehouse, and there swill and swagger, and be familiar with the scumme of the countrey for prophanenesse, and halfe drunk too sometimes. Watch them on the Lords day, take them out of the Church once, and set aside their best cloths, they are the same then as at another time; and because they must not work nor sport that day, they thinke they may with a good conscience sleep the longer on the morning. Aske now such men how they hope to be saved, seeing their lives are so bad; they say, though they make not such shewes, they know what good prayers they make in private, their hearts they say are good. I tell ye brethren, he that trusteth to his owne heart, and his good desires, and so reletteth in them, is a fool. I have heard of a man that would haunt the Tavernes, and Theaters, and whore-houses at *London* all day, but he durst not go forth with private prayer in the morning, and then would say at his departure; now devill doeth thy worst, and so used his prayers (as many do) onely as charmes and spels against the poore weak cowardly devill, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber, and hence they will go near to raile against the Preacher as an harsh Master

Master, if hee doe not comfort them with this, that God accepts of their good desires.

4 If their good hearts cannot quiet them, but conscience tells them, they are unsound without, and rotten at core within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company keeping, swearing, and such like roaring sinnes, and now all the countrey saith, he is become a new man, and he himself thinks he shall be saved, 2 Pet. 2. 20. they escape the pollutions of the world, as swine that are escaped and washed from outward filth, yet the swinish nature remains still, like Mariners that are going to some dangerous place ignorantly, if they meet with stormes, they goe not backward, but cast out their goods that indanger their ship, and so goe forward still: so many a man going towards hell, is forced to cast out his luts and sinnes, but he goeth on in the same way still for all that. The wildest bealts, (as Stagges) if they be kept waking from sleep long, will grow tame: so conscience giving a man no rest for some sinnes he liveth in, he groweth tame; He that was a wild Gentleman before, remaines the same man still, only he is made tame *now* (that is) civil and smooth in his whole course, & hence they rest in reformation; which reformation is commonly but of some troublesome sin, and it is because they think it is better following their trade of sin at another market, and hence some men will leave their *drinking* and *whoring*, and turne covertuons, because there is more gaine at that market; sometimes it is because sin hath left them, as an old men,

5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations, Repentings, Teares, Sorrowes and Confessions*? They heare a man cannot be saved by reforming his life, unlesse he come to afflict his soul too: he must sorrow and weep here, or else cry out in hell hereafter. Hereupon they betake themselves to their sorrows teares, confession of sinnes, and now the winde is downe, and the tempelt is over, and they make themselves safe, *Matth. 11. 21.* *They would have repented, that is, the Heathen, as Beza speaks, when any wrath was kindled from Heaven, they would goe to their sackcloth and sorrowes, and so thought to pacifie Gods anger again, and here they rested: so it is with many a man; many people have sick fits and qualms of conscience, and then they doe as Crowes that give themselves a vomit by swallowing downe some stone when they are sick, and then they are well againe; so when men are troubled for their sinnes, they will give themselves a vomit of prayer, a vomit of confession, and humiliation, Isa. 58. 5.* Hence many when they can get no good by this physicke, by their sorrowes, and teares, cast off all again; for making these things their God, and their Christ, they forsake them when they cannot save him; *Matth. 3. 14.* more are driven to Christ by the sence of the burden of an hard, dead, blinde; filthie heart, than by the sence of sorrowes, because a man rests in the one, viz. in sorrowes most commonly, but trembles and flies out of himselfe when hee feels the other: thus men rest in their re-
pen-

pentance, and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance dam-
neth more then sin* ; meaning that thousands did perish by resting in it: & hence we see among many people, if they have large affections, they think they are in a good favour; if they want them, they think then they are cast-awayes when they cannot mourne, nor be affected as once they were, because they rest in them.

6.

6. If they have no rest here, then they turne morall *men*, that is, strict in all the duties of the morall law, which is a greater matter than reformation or humiliation, that is they grow verie just and square in their dealings with men, and exceeding strict in the duties, of the first Table towards God; as *fasting* *prayer*, *hearing*, *reading*, observing the Sabbath, and thus the *Pharisees* lived, and hence they are called *the strict sect of the Pharisees*. Take heed you mistake me not, I speak not against strictnesse, but against resting in it, for except your righteousness exceed *their's*, you shall not enter into the Kingdome of heaven. You shall finde these men fly from base persons and places like the Pelt-houses, commend the best Bookes, cry down the sinnes of the time, and cry against civill or morall men (the eyes sees not it self) and cry up zeal and forwardnesse. Talke with him about many morall duties, that are to be done towards God or man, he will speak well about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earne eternall life, lyeth there; but speak about Christ, and living by faith in him
and

and from him, and bottoming the soule upon the promises (peeces of Evangelicall righteousness) he that is verie skilfull in any point of controversie, is as ignorant almost as a beaſt when he is examined here; hence if Ministers preach againſt the ſinnes of the time, they commend it for a ſpeciall Sermon, (as it happily deserves too) but let him ſpeak of any ſpiritual in ward ſoule working point, they go away, and ſay, he was in their judgement confuſed and obſcure, for their parts they underſtood them not. (Beloved) Pictures are prettie things to looke on, and that's all the goodneſſe of them, ſo theſe men are (as Chriſt looked on and loved the naturall young man in the Goſpell) and that's all their excellency. You know, in *Noahs* flood, all that were not in the Arke, though they did climbe and get to the top of the tallſt mountaines, they were drowned: ſo labour to climbe never ſo high in morality, and the duties of both Tables, if thou goeſt not into Gods Arke, the Lord Jeſus Chriſt, thou art ſure to periſh eternally.

7. 7 If they have no reſt here in their *morality*, they grow hot within, and turne marvellous zealous for good cauſes and courſes, and ther they ſtay and warme themſelves at their own fire: thus *Paul*, *Philp.* 3. 6. was zealous and there reſted. They will not live as many doe, like ſnailes in their ſhells, but rather than they will be damned for want of doing, they are content to give away their eſtate, children, any thing almoſt to get pardon for the ſinne of their ſoul, *Mich.* 6. 7.

8 If they finde no help from hence, but are forced to see and say, when they have done all, they are unprofitable servants, and they sin in all that which they do; then they rest in that which is like unto Evangelicall obedience, they thinke to please God by mourning for their failings in their good dueties desiring to be better, and promising for the time to come to be so, and therein rest, *Deut.* 5. 29.

9 If they feel a want of all these, then they digge within themselves for power to leave sin, power to be more holy and humble, and so think to work out themselves in time, out of this estate, and so they digge for pearls in their own dunghill, and will not bee beholding to the Lord Jesus, to live on him in the want of all; they thinke to set up themselves out of their owne stock without Jesus Christ, and so, as the Prophet *Hosea* speakes, *I. 3, 4.* Think to save themselves *by their riding on Horses*, (that is) *by their owne abilities.*

10 If they feel no help here, then they goe unto Christ for grace and power to leave sin and do better, whereby they may save themselves; and so they live upon Christ, that they may leave of themselves; they goe unto Christ, they get not into Christ, *P. 8. 34, 35.* like hirelings that go for power to doe their worke, that they may earne their wages: A childe of God contents himselfe with, and lives upon the inheritance it selfe, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the verie road, the Papilts devoutely go to hell in:
First,

First, the Papist will confesse his miserie, that he is (and all men are) by nature a child of wrath, and under the power of sinne and Satan.

Secondly, they hold Christ is the onlie Saviour.

Thirdlie, that this salvation is not by any Righteousnesse in a Christ, but righteousness from a Christ, onely by giving a man power to do; and then dipping mens doings in his blood, he merits their life. Thus the wisest and devoutest of them professe, as I am able to manifest; just so doe many Christians live. First, They feel themselves full of sinne, and are sometimes tyred, and wearie of their lives, for their vile hearts, and they finde no power to help themselves. Secondly, hereupon hearing, that onely Christ can save them, they go unto Christ to remove these sinnes that tyre them and load them, that hee would enable them to do better than formerly. Thirdly, if they get these sinnes subdued and removed, and if they finde power to do better, than they hope they shall be saved. Whereas thou mayest be damned and go to the devil at last, although thou doest escape all the pollutions of the world; and that not from thy self and strength, but from the knowledge of Jesus Christ, 2 *Pet.* 2.20. I say woe to you for ever, if you die in this estate, it is with our Christians in this case, as it is with the Ivy, which claspes and groweth about the tree, and drawes sap from the tree, but it growes not ~~one~~ *with* the tree, because it is not ingrafted into the tree: so many a soule cometh to Christ

Christ, to suck juice from Christ to maintain his own berries, (his own stocke of grace,) alas, he is but *Ivy*, he is no member or branch of this tree; and hence he never groweth to be one with Christ. 2 Now the reasons why men rest in their duties are these.

First, Because it's naturall to a man out of Christ to do so. *Adam* and all his posteritie was to be saved by his doing, *Do this and live*, work and here is the wages; win life and wear it: Hence all his posterity seekes to this day to bee saved by *doing*; like father, like sonne. Now to come out of all duties truely to a Christ, hath not so much as a coate in *innocent*, much lesse *corrupted* nature; hence men seek to themselves: now as it is with a bankrupt, when his stock is spent and his estate crakt, before he will turne prentice, or live upon another, he will turne Pedler of small wares, and so follow his old trade with a lesse stocke: so men naturally follow their old trade of doing, and hope to get their living that way; and hence men having no experience of trading with Christ by *faith*, live of themselves. *Sampson*, when all his strength was lost, would goe to shake himselfe as at other times; so when mens strength is lost, and God and grace is lost, yet men will goe and trye how they can live by shifts and working for themselves still.

Secondly, because men are ignorant of Jesus Christ and his righteousness; hence men cannot goe unto him, because they see him not; hence they shift as well as they can for themselves by their duties, *John 4. 14.* men
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Reas. 2

seek to save themselves by their owne swimming, when they see no cable cast out to help them.

Rea. 3 Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God as the soule thinks; because by this meanes a man goes no further then himselfe. Now in forsaking all *duties*, a soule goeth to heaven quite out of himselfe, and there hee must wait many a yeare, and that for a little it may be. Now if a fainting man have *Aquavita* at his beds heads, he will not knocke up the shop-keeper for it. Men that have a Balsome of their owne to heale them, will not goe to the Physitian.

Rea. 4 Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man: as the whore in the *Prov.* 7, 14, 16. having performed her vowes, can intice without suspicion of men, or check of conscience; so the scribes and Pharisees were horribly covetous, but their long prayers covered their deformities; *Matth.* 23. 24. and hence men set their duties at a higher rate than they are worth, thinking *they* shall save them, because they are so usefull to them. Good duties, like new apparell on a man pursued with Hue and cry of conscience, keep him from being knowne.

Use. I Take heed of resting in duties, Good duties are mens *money*, without which they think themselves poore and miserable; but take heed that *you and your money perish not together*, *Gal.* 5. 3. The paths to hell be but two. The first is the path of *finne*, which is a dirty way. Secondly

Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.* 10. 14. The Lord bids them goe to the gods they served; so when thou shalt lye howling on thy death bed, the Lord will say; Go unto the good prayers and performances, you have made, and the teares you have shed. Oh they will bee miserable comforters at that day.

Object. But I think thou wilt say, no true Christian man hopes to be saved by his good workes and duties, but only by the mercy of God and merites of Christ.

Ans. It is one thing to trust to bee saved by duties, another thing to rest in duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him. A man rests in duties, when he is of this opinion, that onely Christ can save him, but in his practise he goeth about to save himselfe. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart, that is, when a man thinks he cannot be saved by his good works and duties, but onely by Christ: hee then hopeth, because hee is of this opinion, that *when hee hath done all, hee is an unprofitable servant*: (which is onely an act or work of the judgement informed aright) that therefore, because he is of this opinion, he shall be saved.

But, because it is hard for to know when a man rests in duties, and few men finde themselves guilty of this sin, which ruines so many; I will shew two things.

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Signes
of men
resting
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Signe

I.

2 Things
keep us
from
Christ.

Signe

2.

1. The signes of a man resting in duties.

2. The insufficiency of all duties to save men. That so those that bee found guilty of this sin, may not goe on in it.

First, for the signes whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially, but they do) he perisheth eternally.

First. Those that never yet saw they rested in them, they that never found it an hard matter to come out of their duties. For it is most naturall for a man to stick in them, because nature sets men upon duties, hence it is a hard matter to come out of resting in duties. For two things keep a man from Christ.

1. *Sin*; 2. *Self*. Now as a man is broken off from sinne by seeing and feeling, and groaning under the power of it: so is a man broken from himself. For men had rather do any thing than come unto Christ, there is such a deal of self in them; therefore if thou canst not tell the time when thou didst rest in thy duties, and then diddest groan to be delivered from these intanglements, I meane not from the *doing* of them, this is *familisme*, and *prophannesse*, but from resting in the bare performance of them,) thou dost relye upon thy *duties* to this day.

These rest in duties, that prize the bare performance of Duties wonderfully; for those duties that carry thee out of thy selfe unto Christ, make thee to prize Christ. Now tell me dost thou glory in thy self? now I am some body. I was *ignorant*, *forgetfull*, *hard-hearted*,
now

now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy duties never carried thee further than thy self. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy duties) the Lord will save thee though thou never come to Christ, and sayest as he in another case; *now I hope the Lord will do good to me, seeing I have got a Priest into mine house*, Jud. 17. 13. Dost thou enhance the price of duties thus, that thou dost doat on them, then I do pronounce from God, thou dost rest in them: *these things* (saith Paul) *I accounted gaine*, (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them losse*: and this is the reason why a childe of God commonly after all his prayers, teares and confessions, doubts much of Gods love towards him? whereas another man that falleth short of him, never questioneth his estate; the first seeth much rottennesse and vilenesse in his best duties, and so judgeth meanly of himselfe: the other ignorant of the vilenesse of them, prizeth them and esteemeth highly of them, and setting his corne at so high a price, he may keep them to himself: the Lord never accepteth them, nor buyeth them at so high a rate.

Phil. 3.8

Thirdly, those that never came to be sensible of their poverty and utter emptinesse of all good: for so long as a man hath a penny in his purse (that is) feels any good in himself, he will never come a begging unto Jesus Christ, and therefore rests in himself: Now

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didst thou never feele thy self in this manner poore, viz. I am as ignorant as any beast, as vile as any devill; O Lord, what a nest and litter of sin and rebellion lurks in my heart. I ~~once~~ thought at least, mine heart and desires were good, but now I feele no spirituall life. Oh! dead heart, I am the poorest, vilest, basest, and blindest creature that ever lived. If thou dost not thus feele thy self poore, thou never camest out of thy duties; For when the Lord bringeth any man to Christ, he bringeth him empty, that so he may make him beholding to Christ for every farthing token.

Isay 66.2

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Fourthly, those that gaine no *Evangelicall righteousness* by duties, rest in duties, I say, *Evangelicall righteousness*, that is, more prizing of acquaintance, with desire after, loving and delighting in union with the Lord Jesus Christ, for a morall man may grow in *legall righteousness*, (as the stony and thorny ground, seed sprang up and increased much, and came neer unto maturitie) & yet rest in duties all this while. For as it is with tradesmen, they rest in their buying & selling, though they make no gaine of their trading: now Jesus Christ is a Christians gaine, *Phil. 1. 21.* and hence a Childe of God askes himself after Sermon, after prayer, after Sacrament, what have I gained of Christ; *have I got more knowledge of Christ, more admiring of the Lord Jesus?* Now a carnall heart that rests in his duties, asketh onely what he hath done, as the *Pharisee*, *I thank God I am not as other men, I fast twice a week, I give almes, and the like,* and thinks verily he shall bee saved, because he prayes, and because he hears, and because

cause he reformes, and because hee sorrowes for his sins, that is not because of the gaining of Christ in a duty, but because of his naked performance of the duty, and so they are like that man, that I have heard of, that thought verily he should be rich, because he had got a wallet to beg: so men, because they performe duties, thinke verily they shall be saved. No such matter, let a man have a bucket made of gold, doth he think to get water, because he hath a bucket? No, no, he must let it downe into the well and draw up water with it, so must thou let down all thy duties into Christ, and draw life and light from his fulnesse, else though thy duties be golden duties, thou shalt perish without Christ.

When a man hath bread in his wallet, and got water in his bucket, he may boldly say, so long as these last, I shall not famish: so maylt thou say, when thou hast found and got Christ, in the performance of any duty, so long as Christs life lasteth, I shall live, as long as he hath any wisdom or power, so long shall I be directed and enabled in well doing.

Fifthly, if thy duties make thee sinne more boldly, thou dost then rest in duties; for these duties which carry a man out of himself unto Christ, ever fetch power against sin; but duties that a man rests in, arme him and fence him in his sin, *say* 1. 14. A cart that hath no wheeles to rest on, can hardly be drawn into the dirt, but one that hath wheeles, cometh loaded through it; so a childe of God that hath no wheeles, no duties to rest upon, cannot willingly be drawn into sin: but another man.

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though he be loaden with sinne (even sometimes against his conscience) yet having duties to bear him up, goth merrily on in a sinfull course, and makes no bones of sin; when we see a base man revile a great Prince and strik him, we say; surely hee durst not doe it, unlesse he had some body to beare him out in it, that he relts and trusts unto: so when we see men sinne against the great God, we conceive, certainly they durst not doe it, if they had not some duties to beare them out in it, and to encourage them in their way, that they trust unto.

For, take a prophane man, what makes him drink; sweare, cozen, game, whore? Is there no God to punish? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why sinneth he then so? Oh! he prayeth to God for forgivenesse, and sorroweth, and repents in secret (as he saith) and this beares him out in his lewd pranks.

Take a morall man, hee knowes hee hath his failings and his sins, as the best have, and is overtaken sometimes as the best are: why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is hee not more humbled under his sin then? the reason is, he constantly observeth morning and evening prayer, and then he craves forgivenes for his failings, by which course he hopes he makes his peace with God, and hence he sinneth without feare, and riseth out of his falls into sinne without sorrow. And thus they see and maintaine their sins by their duties, and therefore rest in duties.

Sixthly,

Sixthly, those that see little of their vile hearts by duties, rest in their duties: For if a man be brought nearer to Christ, and to the light, by duties, he will spy out more moats; for the more a man participates of Christ, his health and life, the more he feeleth the vile-nesse and sicknesse of sin. As Paul when hee rested in his duties before his conversion, before that the Law had humbled him, *hee was alive*, that is, he thought himself a sound man, because his duties covered his sinnes, like fig-leaves. Therefore ask thine owne heart, if it be troubled sometimes for sin, and if after thy praying and sorrowing thou dost grow well; and thinkest thy self safe, and feelest not thy self more vile. If it be thus, I tell thee, thy duties be but fig-leaves to cover thy nakednesse, and the Lord will finde thee out, and unmaske thee one day, and woe to thee, if thou dost perish here.

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Rom. 7.

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Secondly, Therefore behold the insufficiency of all duties to save us; Which will appear in these three things, which I speak that you may learne hereafter never to rest in duties.

The insufficiency of any dutie to save a man.

First, Consider thy best duties are tainted, poysoned, and mingled with some sinne, and therefore are most odious in the eyes of an holy God, nakedly and barely considered in themselves) for if the best actions of Gods people be filthy, as they come from them, then to be sure, all wicked mens actions are much more filthy and polluted with sin, but the first is true, *All our righteousnesses are as filthy ragges*; for as the fountaine is, so is the stream,

Isay 64. 6.

but the fountaine of all good actions, (that is *the heart*) is mingled partly with sinne, partly with grace, therefore every action participates of some sin, which sins are daggers at Gods heart, even when a man is praying and begging for his life, therefore there is no hope to be saved by duties.

Secondly, Suppose thou couldst performe them without sin, yet thou couldst not hold out in doing so, *Isay 40. 6. All flesh and the glory thereof is but gasse.* So thy best actions would soon wither, if they were not perfect: and if thou canst not persevere in performing all duties perfectly, thou art for ever undone: though thou shouldst do so for a time; live like an Angel, shine like a Sun, and at thy last gaspe, have but an idle thought, commit the least sinne, that one rocke will sinke thee down even in the haven, though never so richly loaden; one sin, like a penknife at the heart, will stab thee; one sin, like a little firestick in the thatch, will burne thee; one act of treason will hang thee, though thou hast lived never so devoutly before, *Ezek. 18. 24.* For it is a crooked life, when all the parts of the line of thy life, be not straight before almighty God.

Thirdly, suppose thou shouldst persevere, yet it is clear, thou hast sinned grievously already, and dost thou thinke thine obedience for the time to come can satisfie the Lord for all those rents behind, for all those sins past; as can a man that payes his rent honestly every yeare, satisfie hereby for the old rent not payed in twentie yeares; all the obedience is a
new

new debt which cannot satisfy for debts past. Indeed men may forgive wrong and debts because they be but finite, but the least sin is an infinite evil, & therefore God must be satisfied for it. Men may remit debts, and yet remaine men; but the Lord having said, *the soul that sinneth shall die*, and his truth being himself, hee cannot remaine God, if hee forgive it without satisfaction. Therefore duties are but rotten crutches for a soule to rest upon.

But to what end should we use any duties? *Object.* cannot a man be saved by his good *prayers* nor *sorrowes*, nor *repenting*? what should we pray any more then? Let us cast off all duties, if all are to no purpose to save us. As good play for nothing as worke for nothing.

Though thy good duties cannot save thee, yet thy bad works will damne thee. Thou art therefore not to cast off the duties; but thy resting in these duties. Thou art not to cast them away, but to cast them down at the feet of Jesus Christ, as they did their crownes *Rev. 4. 10, 11.* Saying, if there bee any good or graces in these duties, it is thine Lord, for it is the Princes favour that exalts a man, not his owne gifts; they came from his good pleasure. *Ans.*

Good duties not to be cast off but our resting upon them

But thou wilt say; to what end should I performe duties, if I cannot bee saved by them? *Object.*

For these three ends?

1 To carry thee to the Lord Jesus the only Saviour, *Heb. 7. 25.* hee onely is able to save (not duties) all that come unto God (that is, in the use of means,) by him: hear a Sermon *Ans.*
Use.

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mon to carry thee to Jesus Christ: Fast and pray, and get a full tide of affections in them to carry thee to the Lord Jesus Christ, (that is,) to get a more love to him, more acquaintance with him, more union with him: so sorrow for thy sinnes, that thou mayest bee more fitted for Christ, that thou mayest prize Christ the more; use thy duties, as Noah's dove did her wings, to carry thee to the Arke of the Lord Jesus Christ, where onely there is rest. If she had never used her wings, shee had fallen in the waters: so if thou shalt use no duties, but cast them all off, thou art sure to perish; Or as it is with a poore man that is to go over a great water for a treasure on the other side, though hee cannot fetch the boate, he calls for it; and though there bee no treasure in the boate, yet hee useth the boate to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doeth not come to thee, and thou canst not go to him; now call for a boate, though there is no grace, no good, no salvation in a pithlesse dutie, yet use it to carry thee over to the treasure the Lord Jesus Christ. When thou comest to hear, say, Have over Lord by this Sermon. When thou comest to pray, say, have over Lord by this prayer to a Saviour. But this is the misery of people, like foolish lovers when they are too woe for the Lady, they fall in love with her hand-maid that is onely to lead them to her: so men fall in love with, and doate upon their owne duties, and rest contented with the naked performance of them, which are only hand maids to leade the soule
unto

unto the Lord Jesus Christ.

Secondly, use duties as evidences of Gods everlasting love to you when you be in Christ; for the graces and duties of Gods people, although they be not causes, yet they bee tokens and pledges of salvation to one in Christ: they do not save a man, but only accompany and follow such a man as shall be saved, *Heb. 6. 9.* Let a man boast of his joyes, *feelings, gifts, spirit, grace*, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill favoured performance of duties, this man, I say, can have no assurance without flattering of himself, *2 Pet. 1. 8, 9, 10.* Duties therefore being evidences and pledges of salvation, use them to that end and make much of them therefore, as a man that hath faire evidences for his Lordship, because he did not purchase his Lordship, will he therefore cast it away? no, no, because it is an evidence to assure him that it is his own, and so to defend him against all such as seek to take it from him, he will carefully preserve the same: so because duties do not save thee wilt thou cast away good duties? No, for they are evidences (if thou art in Christ) That the Lord and mercy is thine own. Women will not cast away their love-tokens, although they are such things, as did not purchase or merit the love of their husbands, but because they are tokens of his love; therefore they will keep them safe.

That God the Father of our Lord Jesus Christ may be honoured by the performance of these duties, therefore use them: Christ
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Use 3.

shed his blood he might purchase unto himself a people zealous of good workes, Tit. 2. 14. not to save our soules by them, but to honour him. Oh! let not the blood of Christ be shed in vain. Grace and good duties are a Christians crowne; it is sin only makes a man base: now shall a King cast away his crown, because he bought not his Kingdom by it?

No, because it is his Ornament and glory to weare it, when he is made a King, so I say unto thee, it is better that Christ should bee honoured, than thy soule saved; and therefore performe duties, because they honour the Lord Jesus Christ. Thus use thy duties but rest not in duties; nay, goe out of duties, and match thy soule to the Lord Jesus: take him for better and for worse, so live in him and upon him all thy dayes.

4 Generall reason of mans ruine.

Fourthly, by reason of mans head-strong Presumption, or false faith, whereby men seek to save themselves by catching hold on Christ, when they see an insufficiency in all duties, to help them, and themselves unworthie of mercy. For this is the last and most dangerous rocke that these times are split upon. Men make a bridge of their owne to carry them to Christ, I mean they look not after faith, wrought by an omnipotent power which the eternall Spirit of the Lord Jesus must work in them, but they content themselves with a faith of their owne forging and framing, and hence they thinke verily and believe, that Christ is their sweet Saviour, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch
away

away childrens bread, and shall be shut out of doores, (out of heaven hereafter for ever) for their labour.

All men are of this opinion, that there is no salvation, but by the merits of Jesus Christ; and because they hold fast this opinion, therefore they think they hold fast Jesus Christ in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feeble the want of Faith and ability to beleeve, and catching hold on him (like dust on a mans coate whom God will shake off, or like burres and bryers cleaving to ones garment, which the Lord will trample under foot) now they say they thanke God, they have got comfort by this means, and though God killeth them, yet they will trust unto him *Micah. 3. 11.*

It is in this respect a harder matter to convert a man in *England* than in *India*, for there they have no such shifts and forts against our Sermons, to say they beleeve in Christ already, as most amongst us do: we cannot wrap off mens fingers from catching hold on Christ before they be fit for him; like a company of thieves in the street, you shall see an hundred hands scrambling for a jewell that is fallen there, that have least, nay nothing to do with it. Every man saith almost, I hope Christ is mine, I put my whole trust and confidence in him, and will not be beaten from this. What must a man despaire? must not a man trust unto Christ? thus, men will hope and trust, though they have no ground, no graces to
prove

prove they may lay hold and claime unto Christ. This hope skared out of his wits, damnes thousands, for I am perswaded if men did see themselves Christlesse creatures, as well as sinfull creatures, they would cry out, *Lord what sha'l I do to be saved?*

True faith is a *precious faith*, 2 Pet. 1. 2. precious things cost us much, and wee set them at an high rate; if thy Faith bee so, it hath cost thee many a prayer, many a sob, many a salt teare. But ask most men how they came by their faith in Christ? they say, verie easily: when the lyon sleeps a man may lye and sleep by it, but when it awakens, wo to that man that doth so: so while God is silent and patient; thou mayest befoole thy selfe with thinking thou dost trust unto God: but woe to thee when the Lord appeares in his wrath, as one day he will; for by vertue of this false faith, men *sinning*, take Christ as a dish-clout to wipe them clean again, and thats all the use they have of this. They sin indeed, but they trust unto Christ for his mercy, and so lye stil in their sins: God will revenge with blood & fire, and plagues this horrible contempt from heaven.

Hence many of you trust unto Christ, as the Aprick tree that leanes against the wall, but its fast rooted in the earth: so you lean upon Christ for salvation, but you are rooted in the world, rooted in your pride, rooted in your filthinesse still. Woe to you if you perish in this estate, God will hew you down as fuel for his wrath, what ever mad hope you have to be saved by Christ. This therefore I pro-
claim

claim from the God of heaven to you: 1 You that never felt your selves as unable to beleeve as a dead man to raise himself, you have as yet no faith at all. You that would get faith, first must feele your inability to beleeve, and fetch not this slip out of thine own garden: it must come down from heaven to thy soul, if ever thou pertakeſt thereof.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; The Lord lay not this sinne to their charge, who hath stopped my mouth, labouring to withhold the truth in unrighteousnes. And blessed be the good God, who hath stood by his unworthie servant thus long, inabling him to leade you so far, as to shew you the rockes and dangers of your passage to another world.



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